

ABRAHAMS TRYALL:

⁴
*A Sermon preached at the
Spittle, in Easter weeke,
Anno Domini, 1602.*

By GEORGE DOVVNAME,
Doctor of Diuinity.



AT LONDON,
Printed by H. L. and are to be sould
by Arthur Iohnson, dwelling neere the
great North-doore of Paules, at
the signe of the White
horse: 1607.

A. R. A. M. S.

ET AL.

of the

Spoken in the

1800.

By George D. D. D.

1800.



At London.

Printed by H. A. and printed

by Arthur Johnson the

Great North Street

the year of 1800.

1800.



¶ To the Right Worshipfull

Sir Henry Killigrew Knight,

Grace in this life, and

glory in the life
to come.

AMong all the worthie histories of the Saints which are registred in the booke of God, there is not any one example of faith and obedience comparable (as I suppose) to Abraham: who as hee was the father of all the faithfull, Rom. 4. 11. so hee is propounded to all the heeres of promise, as a most worthie patterne for imitation. And to this end, the Lord as he had indued him with an excellent measure of his grace, so by a correspondence of trials proportionable to his faith, hee hath manifested the same to the world: that all those which professe themselves to bee the sonnes of Abraham, might either imitate his faith and obedience, or else know themselves to be none of his children. For which cause the holy Apostles Paul

The Epistle

and James (the one intreating of the causes whereby a man is iustified, the other of the effects and signes whereby a man is known to bee iust: the one prouing that we are iustified by faith alone without workes, the other concluding that wee are iustified by such a faith as is not alone, or without workes) both propound the example of Abraham as a rule, the one of that iustification whereby we are made iust, to wit, by imputatiō of Christs righteousness apprehended by faith; the other of that whereby wee are declared to bee iust, namely by the fruits of faith which are good works. Paul therefore prouing that we are iustified by faith without workes, that is, by imputation of Christs righteousness alone, which is apprehended by faith, argueth from the example of Abraham to this effect: that as he was iustified, so are we, Rom. 4. 23, 24. He was iustified by faith without workes, that is, by imputation of Christs righteousness apprehended by faith, without respect of any righteousness inherent in himselfe: therefore wee are iustified by faith, without workes. James disputing against iaine men, Chap. 2. verse, 20. who thought to be iustified by an idle or counterfeit faith, proueth from the
example

Dedicatorie.

example of Abraham, that wee must be iustified by such a faith as is not without works. For by such a faith as Abraham was iustified, must wee bee iustified: Abraham was iustified not by an idle or dead faith, but by a lively faith working by lone, as appeareth especially by that example recorded, Gen. 22. Therefore how soeuer wee are iustified by faith alone, yet we are not iustified by such a faith as is alone. But as wee are iustified by faith alone, that is, made iust by imputation of Christs righteousness, which is apprehended by faith alone: so we are iustified, that is, declared and known to bee iust, by good works, which are the fruits of faith. Abraham therefore as you see, is propounded to all the faithfull as a patterne in both respects. So that if wee would be esteemed the sonnes of Abraham (as all the faithful are) we must looke to bee iustified as he was, and by such a faith. The Papists therefore, who seeke Iustification by works, that is, inherent righteousness, are not the sonnes of Abraham. For those who are of faith, that is, who seeke iustification by faith and not by workes, are the children of Abraham, Gal. 3. 7. No more is the carnall Gospeller,

The Epistle

who hopeth to bee iustified by such a faith as
is without works, and void of righteousness
inherent. For, as our Saviour saith, Iohn, 8.
39. If you were the sonnes of Abraham,
you would doe the works of Abraham.
For, Abraham though he were iustified by
faith alone, yet hee was not iustified by such
a faith as is alone. But how sooner the no-
table faith of Abraham whereby hee was
iustified before God, and his dutifull obedi-
ence whereby hee was known and declared
to be iust, appeareth in many particulars re-
corded by Moses, yet then especially he ap-
proved both his faith and obedience, when
he was enioyned by a commandment of
tryall, to sacrifice his owne and onely sonne
Isaac. For by this greatest triall, the Lords
purpose was to manifest to the world his
greatest faith and rarest obedience: and in
respect of both to commend him to all suc-
ceeding generations, as a most liuely patterne
to bee followed of all the beires of promise.
For which cause, as I thought this notable
storie of Abrahams tryall most worthie to be
handled in this Easters Solemnitie: so others
haue desired, and I haue yeelded, that the
Sermon wherein it was handled, should be
made

Dedicatorie.

made more publike for the benefit of more
then did heare me. Being therefore to pub-
lish this Sermon as the first fruits of mine
english labours, I thought good to dedicate
the same to your Worship, to whome with
your louing brother, and the vertuous Ladie
your wife, I am for great benefits excee-
dingly bound: that there might remaine
some memoriall both of your bountifulnes,
and of my thankesfulnesse. Accept there-
fore (I pray you) according to your accu-
stomed fauour this commendation of Abra-
hams faith and obedience. And as hitherto
you haue (to Gods glory be it spoken, and to
the good example of others) shewed your
selfe to bee one of the sonnes of Abraham:
so my desire is, that this example of Abra-
ham, commended vnto you, may be some in-
couragement for you, to continue to the end
in that course wherein you haue long wal-
ked: That imitating still the faith of Abra-
ham, and treading in the steps of his obe-
dience vnto the end, you may be sure after
the labours of this life to rest in Abrahams Luk. 16. 32.
bosome; where you shall receiue the end of
your faith, which is the saluatiō of your 1. Pet. 1. 9.
soule, by the pretious merits of Iesus Christ,

The Epistle Dedicatorie.

Act. 10. 23. *to whom* I commend you, and to the
word of his grace, who is able to
build you vp further, and to
giue you an inheritance
among all them that
are sanctified.

London, the 28. of *Aprill* 1602.

Your Worships in the Lord,

George Downame.

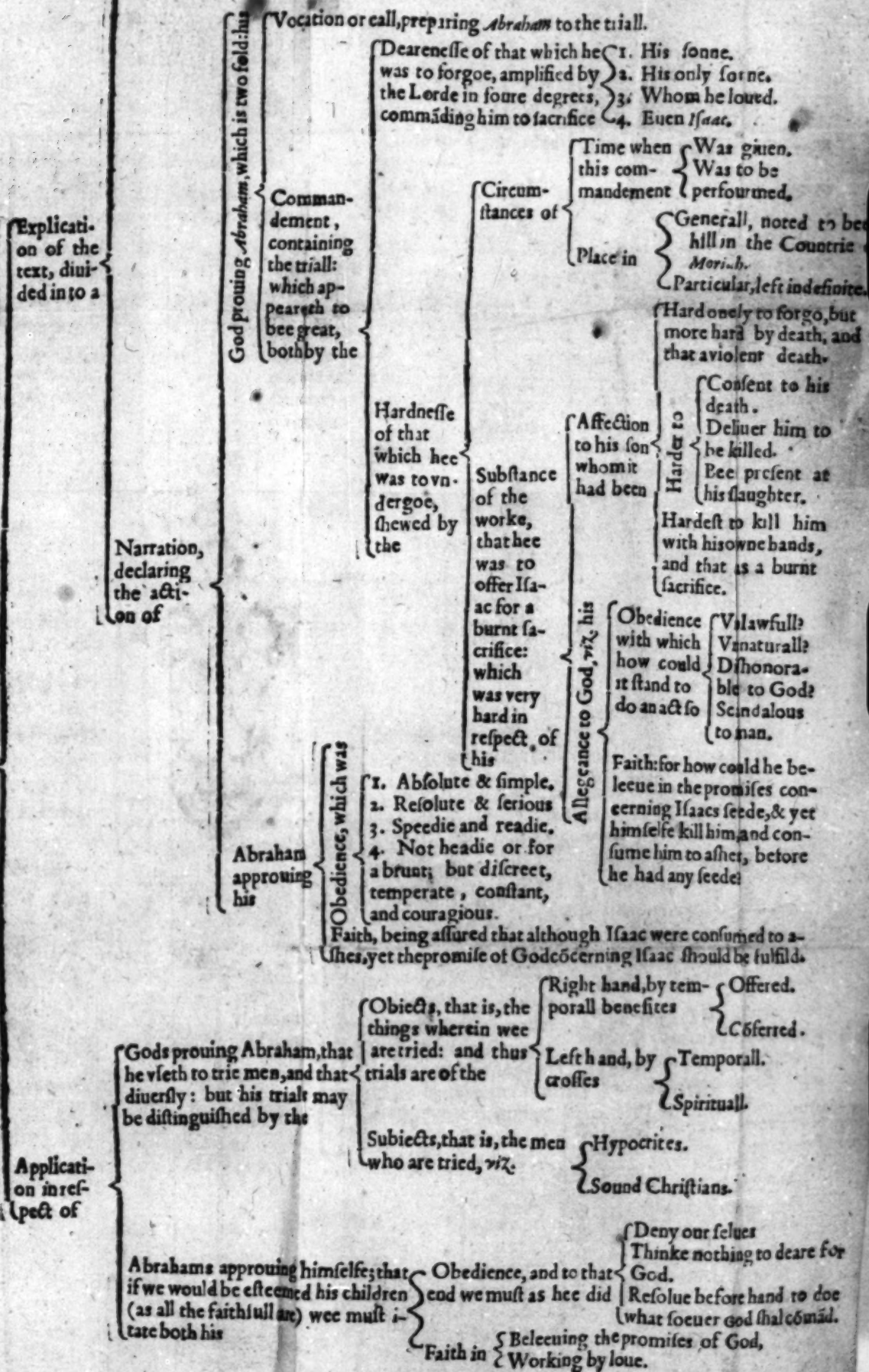


A SYNOPSIS OR BRIEF VIEW

Of the particulars contained in this Sermon.

1. Whether God tempteth any to euill.
2. In what sense he is said to haue tempted Abraham.
3. To what end hee tempted him.

Proposition, where three questions are discussed.



The Epistle Dedicatorie.

Act. 20. 23. *to whom* I commend you, and to the
word of his grace, who is able to
build you vp further, and to
give you an inheritance

of the
word of
his grace

the
word of
his grace

the
word of
his grace



ABRAHAM'S TRIAL.

Sub Sea. GEN. 21, 1, to the 13.

1 After these things it came to passe that God himselfe tempted Abraham, and sayd vnto him, Abraham: who answered, Here am I.

2 And he said, Take now thy sonne, thine onely sonne, whom thou louest, euen Isaac, and goe thy waies vnto the land of Moriah, and offer him up there for a whole burnt offering vpon one of the mountaines, which I will tell thee.

3 Then Abraham rose up early in the same morning, and saddled his asse, and took two of his seruants with him, and Isaac his sonne, and clouewood for the burnt offering, and rose up, and went to the place which God had told him.

4 The third day Abraham lift up his eyes, and saw the place as farre off.

5 And Abraham said to his seruants,

B

Stay

Stay here with the asse: for I and this youth will goe yonder and worship, and come again unto you.

6 Then Abraham tooke the wood for the burnt offering, and laid it upon Isaac his sonne: and he tooke the fire in his hand, and the knife, and they both went together.

7 And Isaac spake to his father and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood: but where is the lambe for the burnt offering?

8 Then Abraham answered, God will provide him a lambe for a burnt offering, my sonne: and so they two went together.

9 And when they came to the place which God had told him, Abraham builded an altar there, and couched the wood, and bound Isaac his sonne, and layd him on the altar upon the wood.

10 And Abraham, stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angell of the Lord called unto him from heauen, saying, Abraham, Abraham. And hee answered, Here am I.

12 Then hee sayd, Lay not thine hand upon the yong man; neither doe any thing

to him: for now I knowe thou fearest God,
seeing for my sake thou hast not spared thine
only sonne.



IN this chapter, the Holie
ghost hath recorded the
memorable historie of
Abrahams temptation by
God himselfe, concer-
ning the immolation of
Isaac, pretended by God, and intended
by *Abraham*, vnto the *ii.* verse: and the
euents thereupon ensuing, in the rest of
the chapter.

The storie of the temptation consi-
steth on two parts: the proposition in
the first words, containing both the ar-
gument of the storie, and the scope and
purpose of God in this busines, viz. that
God tempted *Abraham*: and the nar-
ration in the rest of the words, vnto the
ii. verse. Wherein is declared both the
action of God tempting, and the beha-
uiour of *Abraham* when hee was temp-
ted. In the proposition, the Holy Ghost
giueth vs, and all that shall reade or
heare this storie, an *Item*, or watch-
word, that howsoever *Abraham* was to

vnderstand the commaundement following, concerning the killing and sacrificing of his owne sonne, as a serious precept, the omission whereof had been sinne vnto him, and an honouring of his sonne more then God: yet notwithstanding the Lord bad him offer his sonne; not because he would haue *Isaac* sacrificed, but *Abrahams* faith and obedience tried. Which also appeareth by the euent, vers. 11. 12. where the Lorde, who is not chaunged, by a contrarie commaundement signifieth that hee did inquire (as *Ambrose* saith) his affection, and not require the acte: and as another, he did approoue in the intent and desire, what hee disprooued in the performance. Now this warning that God did but tempt *Abraham* was necessarily to be giuen, least men vnderstanding the commaundement following, as a serious precept which God would haue fulfilled might imagine that God is pleased with sacrificing of men; or might iustly ground their diuellish practise of sacrificing their children vpon this commaundement of God.

This admonition therefore teacheth

vs

*Affectum
tuum inquisi-
siui, non fa-
ctum exegi.
Ambros.*

*In voto pro-
bavi quod
in facto re-
nu. August.
de tempore
Serm. 73.*

vnto vnderstand the commaundement following, as the question which our Sauiour propounded to *Philip* concerning the feeding of five thousand men; Ioh.6. s.6. *Whence shall we buy bread, that all these may eat?* this bee said tempting him, for himselfe knew what he was purposed to doe. So in this place God sayth to *Abraham*, Goe offer thy sonne to mee for a burnt sacrifice. This he said tempting him, for himselfe knew what hee was purposed to doe, viz., to trie, and by trial to manifest *Abrahams* faith and obedience, and to propound the same to all ages following as a most worthie patterne to bee followed. But whereas it is said that God tempted *Abraham* (for so the words are, *Haelohim nissah*) and the Apostle speaking of this matter, Hebr. 11.17. By faith (sayth he) *Abraham*, πειρασθεντος αβρααμ οταν ην ελεγχοντων αυτον, whe he was tempted, offered Isaac, diuers questions may not vnprofitably be moued: and first whether God tempteth any man or not. For *Iames* saith, chap. 1.13. that God tempteth no man, and therefore that no man πειρασθεντος οταν ην ελεγχοντων αυτον when he is tempted, may say that he is tempted of God. And yet *Moses* here
B 3 saith

saith that he tempted, and as the *Septuagint* Interpreters read ἐπειράζει τὸν Ἀβραάμ, & accordingly the Apostle Heb. 11. 17. meaneth that *Abrahā* ἡπειράχθη, where he was tempted, was tempted of God.

*Temptations are either
prouocations or
probations*

I answer by distinction, that temptations are either prouocations to euill, or probations and trialles. Of temptations as they are prouocations to euill, God is not the authour; neither doth hee tempt any vnto sinne, as *Iames* sayth, but the diuell as the principall, who is therefore called the tēpter, ὁ πειράζων; the world and the flesh as his seruitors. For from the flesh, that is our owne corruption, arise euill and noysome concupiscences which fight against our soule, whereby wee are tempted and stirred vp to euill.

1. Pet. 2. 11

1. Cor. 1. 14

The world is said to tempt in respect of men in the world, or wordly things. Men tempt either by words counselling, alluring, incensing and prouoking to sin, or by deed and example. Worldly things whereby men are tempted are either the desires of the world drawing to euill, or the terrors of the world withdrawing from good.

The

The diuell tempteth either immediatly by casting bad motions as it were fiery darts into mens heartes, which are called his suggestions: or mediately by meanes vying either as his instruments; sometime the flesh, that is our own corruption, which is as it were the diuels bawd prostituting the soule to his temptations, or the mediation of other men, sometimes friendes, sometimes foes, who are as it were the diuels brokers: or else as obiectes and occasions; either the desires of the world which hee vseth in respect of the *world*, that is getting, as baits of sinne, and in regard of *world*, that is the vying, as the snares of sinne, or the terrors of the world, which are as it were the diuels bugbeares to scarre vs from well doing. As touching these temptations therefore which are prouocations to euill, wee conclude with *Iames 1. 13.* Let no man, when he is tempted, say I am tempted of God: for God as he is *αὐτὸς ὁ θεὸς καὶ τὸν πειράζει*, one that cannot bee tempted to euill, so he tempteth no man, namely to euill.

But you will say, God tempteth *Abraham* to kill his owne sonne, which is a

sinne, and elsewhere he is said to harden mens hearts, to lead them into temptation, &c.

Ans. Whether this particular whereunto *Abraham* was tempted were a sin or not, I will anon discusse in the person of *Abraham*. In the meane time this generall assertion is to bee retained, that God tempteth, that is, prouoketh no man vnto sinne.

Ob. Why then doe wee pray that he would not leade vs, or as the word *deceyus* signifieth, that he would not carry or bring vs into temptation?

Ans. It is one thing to tempt, and another to leade into temptation: as it is one thing to execute punishment on a malefactor, and another to deliuer him ouer to the executioner; the one is the act of the Hangman, the other is the act of the Iudge. So the diuell tempteth, and God leadeth into temptation. For the better vnderstanding whereof wee are to know that there be three degrees of the Lords dealing in this case. For first the Lord sometimes bringeth his seruants to bee tempted, as it were his champions into the lists of the combat

to bee encountred and tried, that his graces in them may appeare; but not to befoyled, and much lesse ouercome or utterly vanquished. Thus our Saviour Christ was carried of the spirit into the wilderness to be tempted of the diuell, Matth. 4.1. Thus *Iob* was permitted, yea and committed into the hands of Satan to be tempted.

Secondly, the Lord sometimes deliue-
reth men to bee tempted, and leaueth
them for the instant to take a foyle, ei-
ther for a chastisement or a triall, that
they might bee humbled at the sight of
their owne weakenesse, and bee made
more circumspect for the time to come.
Thus the Lord left *Ezechias* when the
Embassadours of Babylon came vnto
him, that he might tempt, that is prooue
him, and know, that is, make knowne
all that was in his heart, 2.Chro.32.31.
The like may bee said of *Dauid* and *Pe-*
or when they fell.

Thirdly, the Lord sometimes deliue-
reth men ouer to the diuell as his execu-
tioner, or to their owne lusts, not on-
ly to be tempted, but to be overcome
and to bee carried headlong into sinne,

Rom. 1. 24.
26. 28.

Exod. 15. 31.
Ephr. 4. 19.

as a iust punishment of their former
finnes. For howsoever men thus giuen
ouer do as it were take a felicitie in sin-
ning, yet of all punishments that can
befall a man in this life, this is the most
dreadfull iudgement. In this sense there-
fore God is said to lead men into temp-
tation, as also to harden mens hearts:
not that he tempteth, that is, prouoketh
any to sinne, or infuseth sinne into them,
nor that hee hardeneth, that is, of soft
maketh hard; but that they being hard
and in the flauerie of sinne and Satan
already, he giueth them ouer for a iust
punishment of their former sins, further
to bee hardened and enthralled: which
hardnes and thraldome they further ga-
ther to themselves willingly, hardening
their owne hearts, and committing sinne
with greedinesse. It cannot therefore be
prooued that God tempteth any, and
yet it cannot bee denied but that in all
temptations hee hath a stroke. For this
is a certaine truth, that nothing can
happen *in scio aut inuito Deo*, without
Gods knowledge or against his wil. For
his knowledge is omniscient, and no-
thing can escape it, his will is omni-
potent,

tent, and nothing can resist it. The diuell therefore cannot tempt a man; vnlesse God would hate him tempted; nor foile him, vnlesse God would haue him foyled; nor vanquish him, vnlesse God would haue him vanquished. And although the diuell in tempting, and the man which yeeldeth to the temptation doe both sinne; yet by their sinnes the Lord bringeth to passe his owne good worke: As for example, the chastisement, triall, or amendement of his seruant, or the iust punishment of the wicked. And howsoeuer the diuell and wicked men in respect of their will and indouour rebelliously oppose themselves against the will of God; yet the euent is no other then God hath appointed; God in his infinite wisdom and almightie prouidence, so ouer-ruling the actions of all his creatures, that when they thinke nothing lesse then to doe the will of God, they become his instruments vnwittingly for the effecting of his designes, as *August.* saith *ad Laurent.* cap. 100. *Hoc quippe ipso quod contra Dei voluntatem fecerunt, de ipsis facta est voluntas Dei:* But wee must distinguish betwixt

betwixt the euill worke of the bad instrument and the good worke of God, which by the euill instrument hee bringeth well to passe, which is neuer the worse for the bad instrument, as it is neuer the better for the good. As for example, when a malefactor (whome the Magistrate perhaps suffereth to goe unpunished) falleth into the hands of theeves and is murthered, the iudgement of God vpon him is no lesse iust, then if he had been put to death by the Magistrate: albeit the instruments by whom this iudgement is executed, are wicked murtherers. Thus through the enuious selling of *Ioseph* by his brethren, who therein set themselves against the will of God reuealed in *Iosephs* dreames, the Lord in mercie sendeth him to bee a father vnto *Pharao*, and a fosterer of his Church, *Genesis* 45. 7. and 50. 20. By the filthy incest shamefully committed by *Absolom*, the Lorde iustly punisheth the adulterie of *Dauid*, 2. *Sam.* 12. 11. 12. By the treacherous, vniust, enuious giuing ouer of our Sauour to death, by *Judas*, *Petrus*, and the Priests, the Lord in vnspeakable

able mercie gaue his sonne to death for
 vs. Act. 2, 23. and 4. 28. So by the wic-
 ked and malicious temptations of Sa-
 tan, who therein seeketh the ruine and
 perdition of the faithfull, the Lord fur-
 thereth their saluation, sometimes cha-
 stising them for their amendement,
 sometimes trying their faith and obe-
 dience, sometimes exercising them to
 humilitie and mortification of sinne, al-
 wayes so ouerruling the malice of the
 diuell, that euen in his temptations,
 wherein he intendeth nothing but their
 harme and destruction, hee becommeth
 (maugre his spite) the instrument of
 God to further their saluation.

God both cha-
 stises and tryes
 our faith and
 obedience.

Thus then it appeareth, that God
 tempteth no man vnto euill; and that
 howsoever the Lord hath a hand in all
 temptations which be vnto euill, yet he
 worketh no euill, but vseth, ordereth,
 and disposeth them vnto good: and so
 ouerruleth all his creatures, that when
 they intend and doe euill to their owne
 damnation, they are the instruments of
 God to aduance his glorie and further
 the saluation of the elect. The which
 doctrine as it ministreth singular com-
 fort

all things work
together forly.

fort to the faithfull, vnto whose good all things, euen the temptations of Satan, doe worke together, Rom. 8. 28. So it serueth to discover the diuellish malice of the Papists, and namely of the shamelesse author of the twelue Articles; who is not ashamed to publish in print, that wee not onely make God the author of sinne, which is blasphemous, but the onely cause of sinne, and (that which the diuell would haue been ashamed to utter in his owne person) that wee make God worse then the diuel, Artic. 10. But I conclude this point with *Fulgentius*, *ad Monimum lib. 1 pag. 37. Deus itaque licet author non sit malorum cogitationum, ordinator est, tamen malorum voluntatum, & de malo opere cuiuslibet mali, non desinit ipse bonum operari*: That is, God therefore although hee be not the authour of euill thoughts, yet hee is an orderer or disposer of bad willes; and by the bad workes of euery wicked one, he ceaseth not to effect that which is good.

though he be
the author of
thoughts
he is the
disposer of our
wills.

Hitherto wee haue spoken of the former kinde of temptations which are prouocations to euill: in which sense God tempteth no man. The other kinde

reprobations or trials: in which sense God in diuers places of the Scripture is said to tempt, that is, to trie or to prooue men; and that diuersly, as we shall heare anon.

But it will be said, that *temptare*, to tempt or trie a man, is to take an experiment of him that is tried, presupposing in him that tempteth either ignorance or doubting at the least: the former whereof is a peniation or absence, the later a defect and want of knowledge; but, neither is incident to the all-knowing God, who with one eternall view or act of understanding, doth at once perfectly and distinctly know all things that haue been, are, or shall be. It may therefore be demanded in the next place in what sense God is said, who knoweth all men better than themselves, to tempt or prooue them?

I answered, that tempting or prouing doth not alwaies presuppose ignorance or doubting in him that tempteth. For, there are two sorts of tempting or prouing: the one when a man tempteth, to take an experiment of that which hee knew not, or doubted of; as when a mag-

10
fler trieth the fidelitie of his seruant, or
one friend, the good will of another,
whereof hee is not sufficiently perswa-
ded. The other, when one tempteth, to
cause the party tempted to giue an ex-
periment of that which hee already
knoweth: as, when a Scholemaster cal-
leth forth one of his best schollers, and
opposeth him in such questions as hee
knoweth he can answer. The ende of
both indeed is experimentall knowledge
but of the former, the knowledge of
him that tempteth, that he may by expe-
rience knowe somewhat whereof before
he was ignorant or doubtful: of the la-
ter, the knowledge, not of him that tem-
teth, but of him that is tempted, and al-
so of others. In the former sense, temp-
ting cannot properly bee attributed to
God: yet vnproperly and after the man-
ner of men, it may. For euen as God is
said to be angrie or sorie, or to repent,
Non quantum ad affectum, sed quantum
ad effectum: Not in regard of the affec-
tion which is not incident vnto God,
but of the effect, whē he doth that which
men would doe when he is angrie, or
sory, or repenteth. So God may be said

to tempt metaphorically, when as after the similitude of a man he sayth or doth any thing whereby the mind and disposition of him that is tempted may appear either to himselfe or to others. And as this is spoken here *ὡς ἐπειράσθαι*, that is by a metaphore taken from men; so afterwards ver. 12. when he saith, now I knowe, that is, now I haue experience or experimental knowledge: for thereunto tempting directly tendeth. But in the later sense, tempting may properly be ascribed to God, who is then sayd to tempt, when hee bringeth men into trial, and causeth them to giue an experiment of that which is in them, that their minde and disposition may be manifested, not to God (before whose eyes all things, be they neuer so secret, are *γυμνασθέντες*, *ἡλικυμέναι*, i. *διὰ τῆς πίστεως* *ἐκτελέσθαι*, that is, naked, & as it were cut *Heb. 4.13.* through the backe bone) but to themselves and to others. In this sense God is sayd to haue tempted *Abraham*, when he caused him to giue an experiment to the world of his excellent faith and obedience: and answerably hee is sayd ver. 12. now to knowe that *Abraham*

Heb. 4.13.

Varin. apud

Beza.

*how god is sayd
to haue tempted
Abraham*

C

fearcd

10
Her trieth the fidelitie of his seruants, or
one friend, the good will of another,
whereof hee is not sufficiently perswa-
ded. The other, when one tempteth, to
cause the party tempted to giue an ex-
periment of that which hee already
knoweth: as, when a Schoolemaster cal-
leth forth one of his best schollers, and
opposeth him in such questions as he
knoweth he can answer. The ende of
both indeed is experimental knowledge
but of the former, the knowledge of
him that tempteth, that he may by expe-
rience knowe somewhat whereof before
he was ignorant or doubtful: of the la-
ter, the knowledge, not of him that tem-
teth, but of him that is tempted, and al-
so of others. In the former sense, temp-
ting cannot properly bee attributed to
God: yet vnproperly and after the man-
ner of men, it may. For euen as God is
said to be angrie or sorie, or to repent,
Non quantum ad affectum, sed quantum
ad effectum: Not in regard of the affe-
ction which is not incident vnto God,
but of the effect, whē he doth that which
man would doe when he is angrie, or
sory, or repenteth: So God may be said

to tempt metaphorically, when as after the similitude of a man he sayth or doth any thing whereby the mind and disposition of him that is tempted may appeare either to himselfe or to others. And as this is spoken here *ωιδρωποπαθεας*, that is by a metaphore taken from men; so afterwards ver. 12. when he saith, now I knowe, that is, now I haue experience or experimental knowledge: for thereunto tempting directly tendeth. But in the later sense, tempting may properly be ascribed to God, who is then sayd to tempt, when hee bringeth men into trial, and causeth them to giue an experiment of that which is in them, that their minde and disposition may be manifested, not to God (before whose eyes all things, be they neuer so secret, are *γυμναστα τεταχυσμένα*, i. *διὰ τῆς εἰχέως ἐκτεταχέναι*, that is, naked, & as it were cut through the backe bone) but to themselves and to others: In this sense God is sayd to haue tempted *Abraham*, when he caused him to giue an experiment to the world of his excellent faith and obedience: and answerably hee is sayd ver. 12. now to knowe that *Abraham*

Heb. 4.13.

Varin. apud

Beza.

how god is sayd
to haue tempted
him

C feared

feared God, when Abraham had giuen
a good experimēt of it, as Procopius fit-
ly expoundeth those words, *Nunc nomi-
i. nunc specimen eius rei dedisti eximium.*
And thus tempting, which in the former
sense is attributed to God, *αἰδεσθῆναι*-
θεῶν, after the manner of men, is accor-
ding to the latter sense vnderstood *δει-
σέμεν* as it becometh God, as *Athas-
nasia* speaketh.

De Sanctis
Trin. lib. 1.

2. obieci

Now if it bee further objected, that if
God would take triall of Abraham
faith and obedience, hee should haue
tried him rather whiles he was younger,
and before hee had giuen so many testi-
monies of his fayth and obedience: for
it may seeme strange that he would trie
a tried seruant: I answer, according to
that which hath been said, that God ta-
keth triall of his seruants to another
end then men doe. Men take triall of
their seruants, because they would haue
experience of their fidelitie, which is
not sufficiently knowne vnto them.
But GOD, to whom the secrets of all
hearts are known, needeth not make
triall of men to this end, that hee might
learne something which before hee
knew

my some strange
thys a ser-
uant.

new not. But, hee is said to trie men,
when hee causeth them to giue experi-
ments of that which he perfectly know-
eth, and that either to themselves or to
others. To themselves, for as *Augustine*
well saith, *Nescit se homo nisi in tentatio-*
ne discat se: A man knowes not himselfe *De tempore*
thoroughly, vnlesse by tentation hee hath *Serm. 72.*
experience of himselfe. For men many *a man knoweth*
times ouerweene their owne gifts: and *by himselfe but*
therefore God bringeth them into triall *by tentation*
that they may see their owne weaknes, *experience of*
that seeing is they may be humbled, and
being humbled they may bee more fer-
uent in prayer, more circumspect of
their wayes, and as it were more iea-
lous ouer their owne hearts. Thus the Lord
afflicted the Israelites in the wildernes,
that hee might tempt them and know
what was in their hearts, whether they
would obserue his precepts or not: that
is, that by their afflictions and trials hee
might discover vnto them their owne
weakenes and vnabilitie to keepe his
law, and that they by this means might
bedriuen vnto Christ, Deut. 8. 2. The
like may be said of *Ezechias*, 2. Chron.
35. 31. whom the Lord left to himselfe

for a time, that he might tempt him and know whatsoeuer was in his heart. On the other side, men sometimes excell-
 ing in humilitie, are defective in thank-
 fulnesse, too much preiudging their own
 gifts; and therefore the Lord bringeth
 them also to triall, that they seeing his
 graces in themselues, may be thankfull
 vnto him for them. What shall wee say
 then? *Sic ergo ignarus est Deus rerū, &c.*
 (saith *Augustine*) Is God therefore so
 ignorant of humane affaires, so vn-
 acquainted with mens hearts, that he
 should by tempting seeke to finde men?
 No, but that man should finde himselfe.
 For (as hee also saith) there are many
 things in a man hidden and vnknowne
 vnto himselfe, which are not manifested
 or made knowne, but in temptations.
 And as the Lord by tēptations maketh
 men knowne to themselues, so also to
 others. First, in respect of their frailtie,
 that wee by their example may become
 more circumspect; especially if they
 whose example we behold, were better
 and stronger then our selues. For if *Da-
 uid*, if *Ezechias*, if *Peter*, when they were
 tempted, bewrayed their weaknes, how
 had

excelling in
 humilitie may be
 defective in thank-
 fulnesse

De tempore
 Serm. 72.

ibid.

things in a man
 hidden and vnknowne
 in temptations

had wee need to watch and to pray that we enter not into temptation? Secondly, in respect of their faith and constancie, that we seeing their good examples may both glorifie God, and stirre vp our selues to their imitation. *Mat. 26. 41.*

But as touching the tried seruants of God, such as *Abraham* and *Iob* were, this may be said in brieft: that the Lord trieth them, that his graces in them (as their faith, loue, obedience, constancie, patience) may bee manifested not onely to themselves, both to minister comfort vnto them, and to stirre them vp to thankfulness; but especiallie to others, vnto whome the Lorde propoundeth them as notable patternes to bee imitated. For euen as schoolemasters sometimes call foorth some of their most toward schollers, and take exact tryall of them, partly to approoue their owne pines, and partly to stirre vp their other schollers to greater diligence: so the Lord maketh choise of some of his principall seruants of whom hee taketh exquisite triall, to manifest his graces in them, both to themselves and also to others, who comparing their owne wants

*god trieth them
that his graces
may be manifest
in them.*

C 3 with

with their perfections, and perceiuing how farre short they are of that perfection which they are to aspire vnto, may bee stirred vp to a daily increase in pietie. And to conclude this point with *Augustine*, *Serm. 72. de temp.* where hauing shewed that *Abraham* was tempted, that he might bee the better knowne to himselfe, he addeth: And if *Abraham* were knowne to himselfe, yet hee had not been knowne to vs. Verely he was to be manifested either to himselfe or to vs. To himselfe, that hee might know wherefore to giue thanks: to vs, that we might know either what to begge of God, or what to imitate in the man.

So much may suffice to haue spoken of the proposition: wherein wee haue discusled these three questions: first, whether the Lord, who is here saide to haue tempted *Abraham* to kill his owne sonne, doth tempt any man vnto euill: and secondly, if the Lorde tempt none to euill, then in what sense hee is said to tempt *Abraham*, namely to try or proue him: and thirdly, to what end the Lord, who by himselfe knoweth all things, tempted and proued *Abraham*, which
Augustine

Augustine briefly noteth, *Ut manifeste* *De tempore*
serm. 73.
sermendo, qui iam notus fuerat Deo: That
he might bee manifested to the world,
who was alreadie knowne to God.

Now we are to proceede to the narra-
tion; wherein this great tryall of *Abra-*
ham is declared. And in the narration
we are to consider two things; the actiō
of God tempting; and the behauour of
Abraham when hee was tempted. The
actiō of God is twofold; his vocation
or call; whereby hee prepareth *Abra-*
ham to vndergoe this triall; verse 1. Se-
condly; his commandement; whereby
he trieth him; verse 2. As touching the
former: Seeing the thing here inioyned
to *Abraham*; namely that hee should
with his owne hands kill his sonne *Isaac*;
and offer him for a burnt sacrifice, was
shewen not onely most cruell and vn-
natural; but also repugnant to the com-
mandements and promises of GOD:
therefore this is to bee presupposed as a
most certaine truth and taken for gran-
ted, that *Abraham* was as certainly &
infalibly assured, as a man can bee cer-
taine of any thing, that it was the Lorde
himselfe which gaue him this comman-
dement.

dement. For if *Abraham* could but haue suspected that it was not the Lorde which spake vnto him; how easily might he, yea and how resolutely ought he to haue repelled this temptation? as being not so likely to be a serious commaundement of God, as an instigation of Satan, who might seeme thereby to prouoke him to murder his only sonne, and by sacrificing him to cut off the promises concerning the blessed seede of *Isaac*. But the Lorde so fully enlightened his minde, so powerfully affected his will, so certainly assured him of the truth of this reuelation, as that he could not possibly once doubt thereof. To this end the Lorde speaketh familiarly to him and calleth him by his name, *Abraham*, that he might duly attend, and aduisedly consider who it was that spake vnto him: And then hauing receiued his aunswer, *Heere am I* (wherein *Abraham* shewed himselfe not onely assured of the person that spake to him, but also resolute to put in execution whatsoever he should commaund) then I say he propoundeth the commaundement, whereof I am now to speake. But first

with this protestation, that it containeth the greatest triall that ever any meere man was exercised withall, and indeed farre greater then I in my weaknes am able to set forth vnto you, according to the worthines of the matter. Neither are you to marvell heereat, as though the Lord dealt hardly with *Abraham* whom thus hardly hee tempted, nor yet to please your selues that you are not tried after the same measure. For, seeing the Lord is faithfull, and suffereth none of his children to be tempted above their strength, therefore hee proportioneth their temptations, and trials, according to the measure of grace bestowed vpon them. Hence it is that the best seruants of God haue endured the greatest trialles: and accordingly *Abrahams* strongest faith is proued by the greatest triall; whereas the weaker faith of others, is exercised by easier temptations. For, what Schoolemaster that seeketh by triall to encourage or approue his scholler, and to commend him to others (as the Lorde doth his tried seruants) will appose a petite that learneth his *A, B, C,* in Greeke or in Hebrew.

the greatest all that ever meere man was tried wth all

god proportioneth his temptations according to the measure of grace bestowed vpon them. Hence it is that the best seruants of God haue endured the greatest trialles: and accordingly

Hebrew ? But trials are proportioned to mens strength: the strongest faith hath the greatest trials, the weakest faith hath the least trials, and where are no trials, it is a signe of no faith.

There is no trial
a signe of no faith

Now that *Abrahams* triall was exceeding great, it may evidently appeare by those two things whereby the greatness of trials is to bee esteemed, to wit, the dearenes of that which he was to forgoe, and the hardnes of that hee was to vndergoe. The summe of both is, that hee was to sacrifice *Isaac*. The dearnesse of that which he was to forgoe, is of purpose amplified by the Lord himselfe to increase the triall, in foure degrees, plainly distinguished in the originall text. Take now (saith he) *eth barcha*, thy sonne, *eth iehidcha*, thy onely sonne, *asher ahubta*, whom thou louest, *eth ishak*, even *Isaac*, and offer him for a burnt sacrifice. Take thy sonne, thine only sonne, whom thou louest, even *Isaac*. Alas, what needed all these words ? had it not bin sufficient to breake his heart, to haue sayd, take thy sonne and offer him, but he must be put in minde that he was his onely sonne, whom he loued, even *Isaac*

his

It cor. in legem
regnum.

his ioy? But the Lord hauing given him strength to beare, layeth loadē vpon him, & by euery word which is added, hee addeth to the weight.

For a father to lose his son, especially by death, and that violent death, it is a greater griefe thē any man can conceiue that is not a father, such a *σοφωδ* or naturall loue God hath implanted in parents, who therefore desire to die before their children, and exceedingly grieue if they suruiue them; but especially in godly parents, and heroicall natures, wherein these *σοφωδ* are most effectually; but most especially in *Abraham*, in whom this *φιλοσοφία* did excell: who as he had long wanted, so did hee most earnestly desire, and highly esteeme of a sonne, in so much that without him hee little esteemed of all outward blessings besides. For when God had by his promise (*Gen. 15. 1. 2.*) encouraged him, *Fear not Abraham, I am thy buckler, and thine exceeding great rewarde: O Lord God* (sayth he) *what wilt thou giue me, seeing I goe childlesse?* And therefore to lose him whome hee so greatly desired, and highly esteemed, must needs in all likelihood

lihood be an exceeding great griefe vnto him. How did *Dauid* lament the death of *Absalom* his rebellious sonne, when he wept and said, *O my sonne Absalom, my sonne, my sonne Absalom, would God I had died for thee! O Absalom, my sonne, my sonne!* 2. Sam. 18. 33. How did *Iacob* mourne for the supposed death of *Ioseph*, *Genesis* 37. 34. 35? hee rent his clothes, and put sackecloth about his loynes, & sorrowed for him a long season, & when all his sonnes and daughten rose vp to comfort him, hee would not be comforted, but said. *Surely I wil go downe into the graue to my sonne, mourning?* And how againe was hee reuiued, when he vnderstood that *Ioseph* was not dead, *Gen. 45. 28?* where it is noted, that the spirit of *Iacob* reuiued, *And Israel said, I haue enough, Ioseph my sonne is yet alive.* And yet *Iacob* and *Dauid* had many other sons, whose presence might comfort them in the absence of any one that they missed. But *Abraham* was to forgoe his onely sonne, which is the second degree to increase his griefe. For, of many to haue offered any one to God, as it were the first fruites of his children, as

Philo speaketh, it had beene a lesse matter: but hauing but one, and no hope of more by *Sara*, his onely wife, to giue him was to forgoe all, and with him all hope of posteritie, which might haue pearced his heart with vnspeakeable griefe. Therefore the Scriptures when they would signifie the greatest sorrow that may bee, they vse to compare it to the sorrowing of a father for his onely sonne, *Amos* 8. 10. *Zach.* 12. 10. And as this might haue caused great griefe, so it required great loue, not onely to forgoe, but willingly to forgoe his onely sonne. For this was a figure of Gods loue to vs, which in the Scriptures is worthily noted to bee exceeding great, because he hath giuen his onely begotten sonne for vs, *Iohn.* 3. 16. *Rom.* 8. 32. *Ioh.* 4. 9. 10. But both his loue of God and cause of griefe for his sonne may greatly be amplified, if you consider in what respects hee is called his onely son. For in this worde, as *Caluin* speaketh, there was *repetitus ietus*, a doubled and troubled stroake, which might haue wounded his heart. For he is called the onely sonne, first in respect of *Sara*, who

in

a doubled and troubled stroke

30
in regard of him was called *Sarah*, with
promise that she should bee a mother of
Kings and of nations, as *Abram* also by
the addition of the same letter (*he*) was
called *Abraham*, to signifie that hee
should bee a father of many nations,
Gene. 17. 5, 15. and to put him in minde
of this promise, which is crossed by the
commaundement, vers. 2. the Lord cal-
leth him by his name, *Abraham* vers. 1.
Secondly, hee is called his onely sonne
simply, after the sending away of *Ismael*,
wherunto the Lord in these words see-
meth to haue relation, to gall his minde
with the memorie of his putting away
of *Ismael*, whom also hee dearely loved.
As though hee would signifie vnto him,
that he was not contented to haue cau-
sed him to put away *Ismael* the sonne
of the bond woman, whome also he lo-
ued, leauing vnto him *Isaac* alone; but
hee will haue him forgoe *Isaac* too, the
only child which he had, or could looke
to haue by *Sarah*; in respect of whose
seede notwithstanding both he and shee
were promised to bee the parents of na-
tions and Kings.

But although *Abraham* loued *Ismael*
dearly,

dearly, yet hee loued him but a litle in
comparison of *Isaac*, and therefore that
is added in the third place, *whome thou
lovest*. Indeeede if hee had been a sonne
whomether he had not loued, or lo-
ued but with an ordinarie loue, the trial
had been the easier: but now the Lord
tried him in that which was needest and
dearest vnto him: for *Abraham* (as *Iose-
phus* speaketh) *more* loued *Isaac*
with more thē an ordinary loue: first be-
cause hee was the childe of his old age:
as Philo saith) parents exceedingly
loose those which are late borne: and
he is noted to haue beene the cause of
his extraordinary loue towards
Ioseph, *Genesis* 37. vers. 3. The reason is
(saith *Philo*) either because they haue
long desired them, or because they
hope for no more: this therefore much
increaseth the triall in that as *Augustine*
saith, *Iubetur filium victimare, solatium
parua senectutis, & unicū pignus posteri-
tatis: qui quanto senior, tanto dulcior*. He
was commaunded to sacrifice his Sonne,
the solace of his Fathers olde age, and
the onely pledge of posteritie: who the
later he was borne, the sweeter he was

This was
saith *Philo*,
*lib. de A-
bram. p. 125.*
quidam
the
most for-
cible mo-
tione of loue
because as
he saith,
*non est in
filiis
pater
dote as it
were, vpon
those which
are late
borne.*
De tempora
Serm. 73.

to

30
in regard of him was called *Sarah*, with
promise that she should bee a mother of
Kings and of nations, as *Abram* also by
the addition of the same letter (*be*) was
called *Abrabam*, to signifie that hee
should bee a father of many nations,
Gene. 17. 5, 15. and to put him in minde
of this promise, which is crossed by the
commaundement, vers. 2. the Lord cal-
leth him by his name, *Abraham* vers. 1.
Secondly, hee is called his onely sonne
simply, after the sending away of *Ismael*,
wherunto the Lord in these words fer-
meth to haue relation, to gall his minde
with the memorie of his putting away
of *Ismael*, whom also hee dearly loved.
As though hee would signifie vnto him,
that he was not contented to haue cau-
sed him to put away *Ismael* the sonne
of the bond woman, whome also he lo-
ued, leauing vnto him *Isaac* alone; but
hee will haue him forgoe *Isaac* too, the
only child which he had, or could looke
to haue by *Sarah*; in respect of whose
seede notwithstanding both he and shee
were promised to bee the parents of na-
tions and Kings.

But although *Abraham* loued *Ismael*
dearly,

dearly, yet hee loued him but a litle in
comparison of *Isaac*, and therefore that
is added in the third place, *whome thou
lovest*. Indeele if hee had been a sonne
whomether he had not loued, or lo-
ued but with an ordinarie loue, the trial
had been the easier: but now the Lord
tried him in that which was neereft and
dearest vnto him: for *Abraham* (as *Iose-
ph* speaketh) *loved Isaac*
with more thē an ordinary loue: first be-
cause hee was the childe of his old age:
for (as *Philo* saith) parents exceedingly
loue those which are late borne: and
therefore to haue bene the cause of
his extraordinarie loue towards
Ioseph, *Genesis* 27. vers. 3. The reason is
(saith *Philo*) either because they haue
long desired them, or because they
looke for no more: this therefore much
intenseth the triall in that as *Augustine*
saith, *Iubetur filium victimare, solatium
parua senectutis, & unicū pignus posteri-
tati: qui quanto senior, tanto dulcior*. He
was commaunded to sacrifice his Sonne,
the solace of his Fathers olde age, and
the onely pledge of posteritie: who the
later he was borne, the sweeter he was

This was
saith *Philo*,
lib. de A-
bram. sacr.
quintus q. 10.
So, the
most for-
cible mo-
tione of loue
because as
he saith,
visc. d. 1. 1. 1.
iniquitatis
visc. u. 1. 1.
parents
dote as it
were, vpon
those which
are late
borne.
De tempore
Serm. 73.

Gal. 4. 22.

23.

to his parents. Secondly, because he was the sonne of the free woman, and therefore not onely his legitimate sonne, but that sonne with whom and whose seede the Lord had promised to establishe his everlasting covenant, Gen. 17. ver. 19. Thirdly, because he was much desired, long expected, and after many delays (which increase the desire, Pro. 13. 12.) and by many earnest prayers at the length obtained. Fourthly, because he was given him of God by miracle, above the course of nature, as a pledge of Gods love to him. Fifthly, because he was a vertuous, gracious and obedient son, which appeared in the voluntarie submitting himselfe to God and his father even vnto death, as being therein a type of Christ. And lastly, which I touched before, because he was his onely child. For, love diuided among many is not so fervent. And yet these three degrees, forgoe his sonne, his only sonne, whom he loved, are nothing to the last. For it was *Isaac* that hee was to lose, *Isaac* the joy of his hart, *Isaac* the pledge of Gods love, the reward of his faith, the earnest of his saluation, of whom it was sayd,

Isaac

shall thy seed be called, in whose
 death the promise not onely of posterity,
 but also of the Messias who was to
 come of him, might seeme to be repea-
 led and brought to nothing. And there-
 fore with him the Church, who was to
 come of him, might seeme to die, and in
 his losse concurred in all apparence the
 losse of saluation both to him selfe and
 to all the heires of promise. For no sal-
 uation but by Christ, who according to
 the promise of God, was to come of I-
 saac. In the former degrees *Abraham*
 was to contend with nature and with
 all affection, which I confesse is
 hard to doe; but in this hee was to con-
 tend with grace, and to oppose him selfe
 to the word and promise of God. Why,
 he bid him offer *Isaac*, was as much in
 apparence as to bid him rend in peeces
 Gods covenant, to renounce all affec-
 tion of Gods loue, to destroy the
 Church as it were in the shell, and to
 take off all hope of saluation by Christ.

Philos. It is hard
 to contend with
 grace, but more with
 nature.

And thus haue wee considered the
 hardness of the person, whom *Abraham*
 was willingly to forgoe: now we are to
 consider the hardnesse of the action

*the hardnesse of
 the action.*

D

which

which he was to perform, which indeed appeareth to haue beene verie hard, in respect both of his affection to his son, and of his allegiance vnto God. And in both respects the hardnesse may bee shewed, both by the substance of the worke it selfe, and the circumstances therunto belonging. The work as you haue heard was, that he should offer vnto his sonne vnto God for a burnt sacrifice. The circumstance is twofold, of time and place. The time, both when this commaundement was giuen, and when it was to bee perfourmed. It was giuen (saith the holy Ghost) in the first words of the chapter, *After these things*, which haue relation to the matters contained in the last chapter, although not to the last words of the chapter. That is, after the Lord had commaunded *Abraham* to put away *Ismael*, and had giuen him many notable promises in *Isaac*, concerning the multiplying of his seed, which should inherit the Land of promise, and the blessing of all nations in the promised seed, and for a pledge of his loue had giuen him many temporal blessings, insomuch that Kings were de-

came to enter into league with him. So
 that now *Abraham* after *Ismael* was
 gone rested wholly vpon *Isaac*: and as
 himselfe liued in great prosperitie and
 fauour of God; so he took this to be his
 greatest felicitie; that hee was to leaue
Isaac behinde him, the heire of his hap-
 pinesse, and the inheritour of the fauour
 and promises of God: insomuch that
 when *Isaac* being growne to mans estate
 (know hee was as *Iosephus* saith 25.
 years old, as others 33. as the *Seder O-*
lam 37) he began to bethinke him of
 providing a wife for him; that the pro-
 mise concerning his seed might be per-
 formed (as may bee gathered by the last
 verse mentioned in this chapter, where-
 by the Lord to gratifie his desire, gaue
 him hope of a wife out of his owne kin-
 dred) after these things I say, when *Abra-*
ham was in the height of his prosperity,
 and in the toppe of his felicity, resting
 wholly vpon *Isaac*, and liuing in certain
 expectation of the accomplishment of
 the promises made in him, even then the
 Lord propoundeth vnto him this com-
 mandement, which might crosse all
 these promises, cut off his happines, and

D 2 overthrow

ouerthrow all his expectation. This circumstance doth greatly increase the triall; which had been farre easier, if the commaundement had beene giuen before the eiection of *Ismael*, with whom alone *Abraham* could haue beene contented, as may bee gathered out of *Genesis*. 17. 18: before he had receiued such promises, or conceived such hope of the performance thereof in *Isaac*, as had tasted so plentifully of Gods blessings, which now hee hoped to leaue to *Isaac*, as the inheritour of his happiness, and of Gods fauour: for the more man hath to leaue to his child, the more he is grieved if he lose his only child.

As touching the time when this commaundement was to be performed: he must take him presently without further respite: for so hee saith, *Take him*. vers. 2. but he must offer him three dayes after, vers. 4. that is, although this was most hard, in mans iudgement most unreasonable, and in shew most cruel and barbarous: yet hee must denie himselfe and his owne reason, and without further consultation not onely resolve to doe it, but also addresse himselfe

this worke. But having once resolved, and being entred into the action, hee should not offer him vntill the third day. He might haue bidden him presently to dispatch, to ridde him of this care and griefe, or if he would needes haue him goe into the Countrey of *Moriah*, (because there was the place which after he would chuse for his worship and seruice, 2. Chron. 3. 1. where also our Saviour offered himselfe vpon the crosse, of which sacrifice this immolation of *Isaac* was a type) yet hee might haue concealed it from him, as *Abraham* in his fatherly care concealed it from *Isaac*, vntill he came to the place, because he would not macerate his sonne with a tedious expectation of death. The which circumstance also doth adde great weight to the triall, especially if you consider the manifold exceptions, which his own knowledge set on work by his affection could object, and the coming obiections which Satan would suggest, and those diuerse occurrents which might happen in the meane space, especially the continuall companie of *Isaac*, whom he could not behold with-

out great remorse, his sweete conuer-
 sion and amiable speeches, which might
 make him relent. So that by this delay
 Abrahams faith and constancie was
 strongly assaulted, and his heart being
 resolute was macerated with the ex-
 pectation of this dreadfull sacrifice. It is
 truly said, *Acerbissima est mora qua tra-*
hit poenam: And many times the long
 expectation of death, is worse than
 death it selfe.

The place also, howsoever in generall
 termes it was declared that it should be
 one of the hills in the countrey of *Mo-*
riah, which was distant from *Beerseba*
 (where *Abraham* receiued this charge,
 and whither he returned vnto his fam-
 ily, verſ. 19. as *Lyra* saith) 20. leagues, as
Luther & others 10. Germane miles: yet
 in particular the place was not defined
 but for the greater triall of his faith and
 obedience (as in his calling out of *Heb.*
ii. 8.) left indefinite. For if on an hill
 then hee might thinke not in an obscure
 and secret, but an open and conspicu-
 ous place; and perhaps in the present
 or view hee knew not of whome, and
 therefore hee could not tell what endan-
 dange

in caris of delay.
 his faith was
 sorely assaulted.

or mortis gravior
 a morte.

anger or offence hee might incurre, by
sacrificing his son there. And whereas he
came not to the place before the third
day, you may thinke, either that the
place was so farre distant, as that an old
man of 125. yeares or vpwarde traue-
ling on foote, with an asse loaden with
all necessaries both for the sacrifice and
his owne prouision, could with conue-
nience come thither no sooner, especi-
ally being to trauele leisurly, that hee
might the better meditate and aduise
of that which hee went about; or if hee
came into the countrey sooner, that the
Lorde for his greater triall held him in
suspence, nor shewing him the hill be-
fore the third day. So that by the cir-
cumstance of time and place, it appea-
reth that *Abraham* had time enough to
bethinke him, that if hee had not beene
more resolute, hee might haue desisted
from this enterprise.

Now as I said, the worke it selfe was
very hard to be performed of him, whe-
ther you consider his affection to his
sonne, or his allegiance to God. For as
touching the former, it had beene a sore
matter, as I shewed before, only to haue

*an harde triall
if we consider
affection or al-*

forgone his sonne, as appeareth by his
 forgoing *Ismael*, chap. 21. 11, and *Isaac*
 his vnwilling forbearing of *Beniamin*
 presence for a time, *Ge.* 42. 38. especial-
 ly being his onely sonne, the sonne who
 he loued, even *Isaac* the ioy of his heart
 more especially to haue forgone him by
 death, and that a violent death (for the
 true parent. 1. King. 3. 27, desired rather
 to lose her childe altogether, then haue
 halfe of him dead) but most especially
 seeing his death seemed to annihilate
 the promises of God, not only concer-
 ning the multiplication of the Church,
 but also concerning the saluation of
 the faithfull by Chryst, who was to come
 of *Isaac*: to consent vnto his death had
 been more gricuous: hauing consented,
 to deliuer him to death had beene dole-
 full: to bee present thereat had been
 more wofull. The eloquent Poet *Eur-
 ipides*, and the cunning Painter *Timot-
 thes*, were no otherwise able to expresse
 the dolefull countenance of *Agamem-
 non*, being present at the sacrificing of
 his daughter *Iphigenia*, then by coun-
 tering his face: because howsoeuer they
 coulde decipher the mourning counte-
 nance

Iphigen.

Plin. 55. 10.

See Tully in
Oratore.

nance and dolefull behauiour of her o-
ther friendes, and that in diuers degrees,
yet they perceiued, neither pen nor
pencil could expresse the griefe of a fa-
ther being present at the death of his
childe. What then shall wee say to this
worke enioyned *Abraham*, that hee
should not onely consent to his sonnes
death, not deliuer him to others by
them to bee sacrificed, nor bee present
only thereat, which few men could en-
dure (for my part saith *Luther* on this
place, *Ego non potuissem esse spectator, ne-
que actor & mactator*: I could not haue
beene a beholder, much lesse an actor or
slayhterer) but also that with his owne
hands hee should kill his owne sonne,
who was more deare vnto him then his
owne life. And how should he kill him?
to burne sacrifice: that is, first hee was
to binde him and to lay him vpon the
altar, then to cut his throate, after hee
was to sprinkle his blood round about
vpon the altar, then was hee to cut him
in peeces, and hauing pulled out his en-
trailes, and washed them in water, hee
was to burne all on the altar, himselfe
making and tending the fire, and put-
ting

Leuit. I. 5, 12.

ting every part as it should fall out
 from the rest into the fire againe, vntill
 all were consumed to ashes: which is
 signified by the phrase of speech which
 God vseth, *vehagnalehu sham legnoleh*
 and make him ascend there (namely in
 smoake) as a whole burnt offering, where
 of nothing remaineth but ashes. And
 all this was to bee performed of a most
 tender hearted father in his owne per-
 son, to his deare and only childe. Whole
 bowels earne not to thinke of this fact,
 who would not swoune to see it, who
 would not dye rather then doe it? And
 not only his affection towards his sonne
 might haue hindered him from this act,
 but much more his allegiance to God,
 euen his obedience and his faith which
 here the Lord tried. And whereas in o-
 ther temptations the worde of God is
 our helmet of saluation to defend ou-
 selues, and the sword of the spirit to of-
 fend our enemies; in this temptation
Abraham found the greatest opposition
 against him in the commandements and
 promises of God. And surely (beloued)
 if God assault vs with his word, where-
 with in other temptations he doth arme

Eph. 6. 17.

assault vs
 with his word
 as wth other assaults
 as wth other assaults
 as wth other assaults

us, how shall any man hope to stand? And yet this was *Abrahams* case. For if *Abraham* would shew himself obedient to the law of God, then should hee not doe that which was in it selfe vnlawfull, and vnnaturall, dishonourable to God and scandalous to men. But this fact was condemned by the law of God, who as hee forbiddeth the shedding of innocent blood, Gen. 9. 6. so he alloweth it not in sacrifices. But *Abraham* sacrificed, which was acceptable to the Gods of the Heathen, who were diuels, was most abominable to the Lord. As for him, *Augustine* saith *De temp. Serm. 73. Deus prae nobis iussit filium suum occidi, non nostras immolari*: God commanded his sonne to be slaine for vs, and not ours to bee sacrificed. And if homicide be condemned, can parricide be allowed?

It was vnnaturall, and against the law of nature for a father to kill his guiltlesse childe: for even the brute beasts themselves doe loue and cherish their owne broode. Dishonourable to God, as though hee delighted in such cruell and vnnaturall sacrifices, or as though hee would haue men shew their religion

Sacrificing
of men.
Psal. 106. 37

many waies
 sayes fact
 & saie some
 balous

Mich. 6. 7.

religion by committing parricide. Scandalous in respect of the Canaanites amongst whom there was yet no such practise, as *Philo* saith, who might haue condemned his religion, and abhorred his God for this one practise. Scandalous in respect of posteritie, who would bee readie to imitate his example. For euen hypocrites, if outwarde seruice would serue their turne, would not thinke to offer the fruit of their bodie, for the sinne of their soule. Scandalous to his seruants, who would either haue bound him for a mad man, or finding him in his wits haue detested him and his profession as bloodie and barbarous. But scandalous especially to *Sarah* his wife, who how shew would haue taken the slaughter of her most dearly beloved and onely sonne, in regard of whom she was called *Sarah*, a Princeesse, and promised to bee the Queene mother of the Princes and people of God, and the great grandmother of the *Messias*, whom God had giuen her by miracle, especially being committed by *Abraham* himselfe, and without her priuie and consent, I leaue it to your wisedomes to iudge.

judge. For if *Zipporah* when she was appointed by *Moses* onely to circumcise her sonne, did cast the foreskinne at his fete, and said, *Thou art indeede a bloodie husband vnto mee*: and thereupon (as *Tremellius* and *Iunius* note vpon *Exod.* 4.25. and 18.2.) in a rage refused to go any further with him: in what a case doe you thinke would *Sara* have been, when shee should haue vnderstood, that *Abraham* with his owne hands had killed her onely sonne, and in that manner which before I haue described? And shal *Abraham* now shew his obedience in doing that which in it selfe was vniust, vnaturall, dishonourable to God, and scandalous to men? And as touching his faith, if *Abraham* would approoue himselfe to bee faithfull and to beleue the promises of God, then will hee not commit that, whereby in all apparance the promises are overthrowen. The promises were principally two: the first concerning the multiplication of the Church in *Isaacs* posteritie, which was to inherit the Land of Canaan: the second, concerning the saluation of the faithfull in all nations, by the promised seede

seed which is Christ, who according to the promise was to come of *Isaac*. And shall *Abraham* now approue his faith, by killing *Isaac*, and consuming him to ashes? Nay rather this might seeme a voluntary extinguishing of the Church, and a wilfull renouncing of saluation by Christ. Didst thou beleue, *Abraham*, in the promised seed, and was this thy faith imputed vnto thee for righteousness, and can it now stand with thy faith to kill *Isaac*, in whom alone thou hast these promises? *In Isaac shall thy seed be called*, chap. 21. 12. *With Isaac and his seed* (saith the Lord) chap. 17. *will I establish mine everlasting covenant*, &c. Doeſt thou beleue to bee ſaued by Christ, who was to come of *Isaac's* seed, and wilt thou with thine owne hands kill him, of whom he is to come?

*Abraham
troues him
in his triall*

And this was the triall whereby God proued *Abrahams* faith and obedience. Now let vs conſider how *Abraham* proued himſelfe in this triall. For how ſoeuer this triall was exceeding greate, yet was not hee tried aboue the ſtrength which God had given him. And firſt conſider how hee approueth his obedience.

ence. For *Abraham* behaueth not himselfe, as any one of vs would perhaps haue done in the like case, alleaging for himselfe and his sonne: Alas, hee is my sonne, mine onely sonne, whom I dearely loue, euen *Isaac* the ioy of my heart, without whom I can neither looke for the multiplication of a blessed seede, nor saluation by the *Messias* who is to come of him: if therefore I should but forgoe him, it were death to me: if I should consent and bee present at his slaughter, it were worse than death: If I my selfe should shed his innocent blood and bereaue him of his pretious life, if I should butcherlike slaughter him and cruelly burne his beloued body to ashes, it were a hell vnto mee in respect of that affection which I doe (and as I am a father ought to) beare him. Besides, this standeth not with mine obedience to God, to commit such an act which is so vniust, vnnaturall, dishonourable to God, and scandalous to man; nor yet with my faith in his promises, to kill him in whom they are made; and therefore I wil rather die then I will thus de-
prive my selfe of my sonne, the world of
the

Abraham was con-
fessing his
affection for
Isaac his
sonne.

the Church which is to be his seede, or
the faithfull of their Sauour which is
to come of him. But *Abraham* although
in his fatherly affection hee were as ten-
der hearted as the best of vs, and in his
wisdom did see and consider all these
impediments; yet notwithstanding hee
was content to denie his affection, yea
and his reason, and to performe simple
and absolute obedience to God. For he
might thinke; God hath reuealed his
will vnto me in this commaundement,
so as I cannot possibly doubt but that
it is the oracle of God; to this will of
God therefore must I submit my selfe.
What though *Isaac* be deare to me; yet I
must not loue him more then God; yea,
for Gods sake I must be willing to for-
goe him. God hath promised his sonne
to me, and shall I denie my sonne to
him? And what though it shall seeme
an vniust thing to kill my guiltlesse
sonne? yet I am sure it is more vniust
not to obey God. And although I am
to be vnwilling to sacrifice my sonne, if
it pleased God otherwise, yet must I be
more vnwilling to disobey God. And
what though it seeme vnlawfull and
contrary

contrarie to the law of God, yet I know
 it is not. Indee de to kill a man vpon a
 priuate motion, without sufficient war-
 rant and authoritie, is fearefull murder:
 but I haue sufficient authoritie, yea an
 expresse commaundement from God;
 and therefore so farre shall I be from sin-
 ning if I sacrifice *Isaac*, as that I shall
 fearefully sinne, if I doe it not. But you
 will say, hath not God forbidden the
 shedding of innocent blood? Yea, but
 the Lord who is the supreme lawgiuer,
 hath this prerogatiue royall to dispense
 with his own lawes, and may (if it please
 him) commaund things aboue the com-
 mon course of iustice; his will, which is
 the rule of iustice, hauing this priui-
 ledge, that whatsoeuer hee willeth is
 therefore iust: it being a meere impossi-
 bilitie that hee who is goodnesse and ius-
 tice it selfe, should either will or doe a-
 ny thing which is not iust; and conse-
 quently all his commaundements are
 to bee vnderstood with this exception
 of restraint, *Nisi Deus aliter voluerit*,
 Vnlesse God appoint otherwise. As for
 example, the law forbidding man-
 slaughter is thus to bee vnderstood, vn-
 lesse

E

lesse

God hath pr
 this royall
 will of his owne

Gods commaund
 with exception

*August. de
temp. ser. 72.*

lesse God appoint or authorize a man
to kill, as the lawfull Magistrate, and
the warriour in lawfull battaile. This
particular commaundement therefore
giuen vnto mee of God, is my sufficient
warrant to sacrifice my sonne, the ge-
nerall commaundement to the contra-
rie notwithstanding. And therefore to
conclude, *Attendis quis feriat, & quis
feriat? attende quis inbeat*: Doe you
marke who striketh, and whom hee stri-
keth? marke also who commaundet
and acknowledge with me that the be-
shew and apparance of sinne, should
not driue me into a manifest and appa-
rant sinne. Besides, God almightie is
soueraigne Lord ouer all his creatures
hauing absolute authoritie of life and
death, who may kill or preserue, or any
wayes dispose of his owne as please
him, Matth. 20. 15. and therefore if he
will, he may iustly take away the life of
any man by what meanes hee please
although there were no cause of death
in him. But there is also cause of death
in my sonne, and in all men since they
fall, seeme they neuer so innocent. For
as in *Adam* all haue sinned, and haue

2. Cor. 15. 22.

made our selues subiect to death: so the Lord may iustly, when it pleaseth him, take vs out of this life, and by what meanes it pleaseth him. It is appointed *Heb. 9. 27.* vnto all men once to dye, and this debt we owe to God in respect of our sinne, which debt also hee may claime when it pleaseth him. Neither may hee bee thought to deale hardly with my sonne or any of his children, whose dayes he shortneth, seeing hee recompenceth their mortall life with immortalitie.

And what though hee be my sonne? yet seeing I haue the commaundement of God to offer him, this ought to be an inducement to me, rather then otherwise. For if he were a stranger or my seruant, I might well suspect my selfe, lest by any sinister affection, I were moved to enterprise this worke. But seeing he is my sonne, whome I loue aboue all things but God, nothing but the pure love of God could perswade me to offer him.

*Felix orbis
foret si om-
nes sic fierent
paricida.
Zeno. Vero-
nens.*

And lastly, what though many in-
conueniences are like to follow? what
though I shall seeme to cut off the pro-
cesses as it were at the roote? yet my du-

tie is not to bee a quarist to dispute of Gods commaundement, but simply to obey his will, and to commit the event to God.

And as his obedience was absolute and simple, so also resolute and serious, as appeareth by these particulars: first, in that hee acquainted not *Sara* or any other with his purpose, by whose perswasions and intreaties hee might perhaps haue been hindered. Secondly, that when hee saw the place as farre off, he would not suffer his two seruants to goe with him, *vers. 5.* lest perhaps they would haue hindered him, condemning him of dotage: of which excuse an vnresolute man would haue beene glad. Thirdly, in that hee bindeth *Isaac*: for although *Isaac* when he vnderstood the will of God willingly submitted himselfe, when as for his strength he might easily haue resisted (for he was of yeeres 25 at the least, when his father was 125. of strength sufficient to carrie, and that vp the hill, wood enough to consume himselfe to ashes) yet least any thing might haue happened at the verie instant, through the naturall feare of present

Neither
mu that
troubles
that he is
called *Nag-*
mar. vers. 7.
wh ch is
translated a

lest death, which is common to all, and naturall commotion of the partes and members of the bodie, struggling against the sense of paine, he thought good to prevent the worst. And so resolute was *Abrahams* purpose to sacrifice his son, that the Lorde esteemed it as done. For so he saith, ver. 15. *Because thou hast done this thing, and hast not spared thine only sonne:* And the Apostle, Heb. 11, 17. plainly affirmeth, that *Abraham* when he was tempted, offered his sonne. To which purpose some expound those wordes, verse, 19 that hee received him from the dead by a similitude: for so resolute was *Abrahams* purpose to offer him, as that in his opinion, who not once suspected a triall, *Isaac* was but a dead man. When as therefore hee was spared by the commandement of God, he esteemed it as if he had received him from the dead.

child, for so are the two servants called, verse 3. (whome *Pharaoh* sought to have bene *Pharaohs* choicest in the familie) & *Isaac* when hee was (as the Hebrewes thinke) 56 yeeres olde, Exod. 33, 18 and *Dauids* souldiers 2. Sam. 1, 15

3. It was readie and speedie. For although there were many difficulties, as you haue heard, and many impediments to hinder him, yet was not hee long in resolving, and in overcoming them. Who would not haue been daunted

ted and amazed at such a charge? who would not haue beene at his wits end, who would not at the least haue sought delayes, or desired respite? But *Abraham* early in the same morning ariseth, vers. 3. and presently addresseth himselfe to this worke.

4. And although it were speedie, yet was it not headie and for a brunt, but discrete, couragious, & constant. His discrete carriage of this action appeareth in all the particular actions and speeches mentioned in this narration, which *Moses* hath to this purpose particularized, as that he provided wood and other necessaries, that he loaded an ass with wood and food, that he tooke two of his seruants to attend him, and so of the rest; all which he did to so good end and purpose, as that it might appear that this his behaviour was not fantasticall fitte, or melancholy mood, but a discrete and temperate action, undertaken with due aduice and mature deliberation, managed by rare wisdom and singular discretion. And therefore the Lord delaied the execution of this worke vnto the third day, that he might

not onely proue, but also approve the obedience of *Abraham* in this behalfe, as being not performed on a sudden motion, or vnadvisedly, but with advised deliberation.

His courage and constancie appeareth in this, that hauing once resolved, and being entered into this action, nothing could hinder him from effecting the same, but the voyce of God from heauen: not the affection to his sonne, nor his sweet cōpanie; nor his amiable speech, *vers. 7.* which might haue moued the heart of flint, when as *Isaac* (*hostia*) de *Chrysost.* *Isaac* patrem interrogat: *Isaac*, being the *rom. 2. ser. 33.* sacrifice, questioneth with his father concerning the sacrifice, and receiueth this answer, *God will provide, my sonne;* not the consideration of the contrarie commandements of God, or repugnance of the promises: but stedfastly persisteth in his course. And hauing already trauailed two dayes, enduring all occurrents in the meane time, which beating vpon him as waues vpon a firme rocke were dashed and repelled: and now seeing the place, the sight wherof might haue daunted him; & hauing cō-

A caption
in respect of
their vnder-
standing, tak-
ing that
properly
which was
spoken by
a Synecdo-
che (*we will
returne*) and
a prophecie
in respect
of the holy
Ghost dire-
cting his
speech ac-
cording to
the event.

manded his seruants to stay with the asse,
vſing a cunning ſpeech vnto them, that
they for want of a beaſt to be ſacrificed,
ſhould ſuſpect nothing; without ſhew of
paſſion and perturbation, with cheere-
full countenance and conſtant mind hee
perfourmeth all thoſe actions which
were the forerunners of the ſacrifice, e-
uery one representing vnto him the
death and ſlaughter of his ſonne, which
was to be committed by himſelfe: Hee
layeth the wood vpon his ſonne (as the
croſſe was laid on Chriſt) with purpoſe
(tender heart) to burne him vpon it,
himſelfe takes the fire and the knife in
his hand (a knife & fire, the ſight where-
of, if you reſpect his intent, might haue
cut his heart, and burnt his entrailes)
and ſo they two went together. Which
y^e holy Ghost hath twice noted, ver. 6 &
partly to moue compaſſion in the hea-
rer, when he ſhould conſider this couple
who they were, with what minde and
to what ende they went together, the in-
nocent and obedient ſonne ſuſpecting
nothing, carying wood to burne him-
ſelfe, and a kinde and loving father, ca-
rying a knife to kill his ſonne, and fire

to burne him that was dearer vnto him
 then his owne life (Such passage, saith *Such a passage*
is not to be
again in the
Scriptures
again in the
Scriptures
 Luther, is not to bee found againe in all
 the Scriptures) : and partly to note the
 invincible constancie of *Abraham*, who
 hauing left his two seruants behind, and
 being not onely occasioned by his sons
 speech, which could not but goe neere
 him, but also importuned as it were by
 the opportunitie of the solitarie place
 to vtter his griete (which otherwise a
 man would thinke should haue burst
 his heart) notwithstanding hee neither
 sends *Isaac* before, nor bids him come
 after, either that hee might haue lesse
 cause of grieue if hee were not present
 and in his sight, or more opportunitie
 to griue if hee were a little absent and
 out of his hearing; but without shew of
 passion accompanieth him to the verie
 place, where he buildeth an Altar, cou-
 cheth the wood, vseth no doubt some
 effectuall speech to perswade his sonne,
 when it cannot bee sufficiently maruel-
 led, how he could perswade himselfe: ha-
 uing perswaded him, he bindeth him af-
 ter the manner of sacrifices, *No impa-*
mentis doloris victima calcitraret : Least
 through

Serm 73.

De tempore

through impatience of griefe his sacrifice should kicke or fling, as *Augustine* saith: having bound him hand and foot, hee laieth him on the Altar vpon the wood, stretcheth out his hand, taketh his knife with purpose presently, I tremble to speake it, presently I say to cut his throate, to dismember his bodie, and after to set fire to the wood, that as a whole burnt offering hee might be consumed; leaving nothing to himselfe, in apparance, of all his hopes and expectations but a few ashes. But blessed be God, in the very nicke as hee was giuing the fatall wound, as appeareth by the sudden crie of the Angell, *Abraham Abraham*, hee is staied from his purpose, and commended for his obedience, euen as if he had sacrificed his sonne; the Lorde (to whom obedience is more acceptable then sacrifice, 1. Sam. 15. 22.) accepting of the sincere will and earnest endeuour of his seruant for the deede it selfe.

But although *Abrahams* obedience was singular, yet his faith, which was the ground of his obedience and his victory in the temptation, was more wonderfull

ly in the very
15. singul
11. 10. 11.
for his
deed

1. Joh. 3. 4.
singulor yet
his faith
wonderfull.

wonderfull: and therefore the Apostle
 sayth, Heb. II. 17. *By faith he offered Isaac.*
 For Abraham had received a double o-
 racle from God, the one a promise con-
 cerning *Isaacs* seede, the other a com-
 mandement concerning the burning
 of him to ashes, before hee had any seede.
 These 2. oracles in mans reason are co-
 mmon to another, and nothing but
 faith can reconcile them. How then was
 Abraham to behaue himselfe in this re-
 pugnantie of Gods oracles? Hee knew
 certainly that the commandement was
 the word of the Lord, and therefore re-
 sisted whatsoeuer should come of it, to
 obey it, and to commit the euent to
 God: and of the promise hee could not
 doubt, but that it also was the very o-
 racle of God, and therefore resolved to
 beleue it, assuring himselfe that al-
 though *Isaac* before hee had any seede
 were consumed to ashes, yet notwith-
 standing God would performe his pro-
 mises concerning *Isaacs* seede. But how
 can this bee? If *Isaacs* seede must inherie
 the land of Canaan, and Christ himselfe
 must come of his seede, then must hee liue,
 will hee haue seede, and not be consu-
 med

*Abraham had re-
 ceived 2. oracles*

*nothing but fa-
 ith can reconcile those
 that are so con-
 trarie to an other*

med to ashes before he haue any: if hee die and bee burnt to ashes before hee haue seede, according to the commandement, how shall his seede bee multiplied, or Christ come of it, according to the promise? Yet such was *Abrahams* faith, that he assuredly beleeued, that although *Isaac* were consumed to ashes before he had any seed, yet the promise concerning his seede, should bee performed: and, in this assurance of faith in the promise, hee readily, resolutely and constantly obeyed the commandement. But how could he obey the one, and yet beleue the other, seeing the one is contrarie to the other? I answere, *Abraham* assuredly beleeued that God as hee is true and faithfull, and therefore willing to keepe his promise: so in respect of his omnipotent power and almighty-ty hee is able to make good his word, being indeed able to doe any thing, but to denie himselfe or to goe backe from his word: And therefore doubted not but that as hee had receiued his sonne from the dead and barren wombe of *Sarah*, as a similitude of death (for thus those words Heb. ii. 19. may also be expounded)

pounded) so also the Lord would in respect of his truth and faithfulness, and could in respect of his power, euen out of those ashes restore him vnto life, that his seede might be multiplied, and all nations of the earth might account themselves happie in his blessed seede. And this is testified by the Apostle, Heb. 11. 17. 18. 19. *By faith (saith he) Abraham offered vp Isaac when hee was tempted: and he that had receiued the promises (which were to bee fulfilled in his sonne and his posteritie) offered his onely begotten sonne. To whom it was said, In Isaac shall thy seed be called. For he considered, or rather concluded, that God was able to raise him vp euen from the dead, from whence he receiued him also after a sort. For as Procopius saith, he pondered in his minde that saying of the Apostle, that God who had made Sarah of barren fruitfull, could also raise vp Isaac from the dead: And therefore, as Augustine saith, hee beleeued when Isaac was to be borne, and mourneth not for him when he was to die: his hand is lifted vp to sacrifice him that he might be dead, whose heart was lifted vp to beleue that he might bee borne. Abraham doubted*

Aug. de ciuitate dei.

*Serm. de
temp. 72.*

doubted not to beleue when *Isaac* was promised: hee doubted not to offer him when hee was required againe: neither was his religion, in beleeuing, contrarie to his deuotion in obeying. And againe, *Credidit suscepturus filium, credidit occisurus*: He beleued when he was to beget his sonne, hee beleued when he was to kill him; *ubique fidelis, nusquam crudelis*: euery where faithfull, no where cruell. And therefore, as another saith, *In spe non denegabat Deo quod contra spem acceperat ab eo*. In hope hee denied not, to God, what against hope hee had received from him.

And thus by vndoubted faith in the truth and power of God, *Abraham* reconciled the repugnancie betwixt the commandement and the promise, and so, approued his singular obedience to the one, and his admirable faith in the other; & in respect of both is propounded to vs and to all posteritie, as a most notable patterne to bee imitated. For beloued, wee are to know that these things they were written for our profit, and therefore wee must not be idle hearers of this story concerning Gods pro-

ye he denied
to god what
must god be
friend of him.

elly pufferen
fater.

ing, and *Abrahams* approving his faith and obedience, but we are to apply the same to our use and edification.

And first from Gods proving of *Abraham*, wee are to learne that it is his manner to trie the sonnes of men, and by triall to make knowen what is in them, that men might labour aforehand to bee sound, and to lay a good foundation against the day of triall. For if men bee indued with grace, the Lorde will not have it smothered, but by triall to bee manifested to his glorie, their comfort, and good example of others. If men be unsound, and leade their life as it were upon a stage, he will by triall vnmaske them, that their hypocrisie may be detected and detested. And although none may look in these daies to be tempted as *Abraham* was, by a particular cōmandement from God (because howsoeuer the Lorde in former times spake πολυμερῶς καὶ πολυτρόπως, at sundrie times and many wayes to the Fathers, yet in these latter times hee hath spoken last vnto vs by his sonne, *Heb. 1.1* ; and we are not to looke for extraordinary reuelations and apparitions, but to hearken to the Sonne of

what we are
strongly prou-
ing of *Abra*

god will vnma-
ke hypocrisie

Eccles. 3. 1

My sonne,
if thou wilt
come into
the service
of God, pre-
pare thy
soule to

temptation.

of God speaking vnto vs in the Word) notwithstanding wee must looke to be tried by some other means.

GODS trials are either of the right hand, as some distinguish them, or of the left. Of the right hand are his temporall blessings, either offered vnto vs, or conferrd vpon vs. In respect of temporall blessings offered, hee trieth vs whether we will make conscience in the gathering and getting of them, as hee tried the Israelites in the gathering of Manna. Exod. 16 4. For if, when any worldly commoditie is offered to our desire, we make no conscience how we compass it, whether by lying and falsehood, or any other sinfull meanes, we shewe our selues to be carnall and profane; seeing for euerie trifle of the world wee are readie to sell our soules to the diuell: when as indeed the game of the whole world (if thou couldst get it) will not counteruaile the losse of thy soule. And therefore if wee were good Christians indeed, and citizens of heauen, we would be resolu'd not to sinne, and by sin to hazard the losse of our soules, though we may gaie the whole world.

Mar.

My frifling
by we are
to sell our
to the diuell

Mar. 8, 36. And as God trieth, so Satan tempteth vs by wordly commodities offered, vsing them as his baits to allure us to sinne: and therefore we are to be warned, that when we get them by unlawful meanes, wee do with them swallowe the hooke of the diuell.

*we swallowe
Hys baits
we are gotten
god by using
meanes.*

As touching the blessings bestowed, the Lord trieth vs in respect of the vse: whether we will make conscience of employing the according to his appointment, remembring that wee are but his stewards even of these outward gifts, who must giue him an account, how we haue disposed the goods committed to our trust: as namely, whether wee are willing to expose and communicate them to the publike uses of the Church and common-wealth, and to the private necessities of our bretheren, as our ability shall afford, and their necessitie require. (that I may speake a little of this point, the place wherein I speake requiring it at my hands, and the time wherein we liue giuing mee but too iust occasion, the charitie of many waxing cold) when wee hauing wealth are made acquainted with others wants, the Lord

F

trieth

1. Love and
duty are to
trye.

trieth our loue, and hee trieth our fidelitie. Our loue, first to God, namely whether wee loue him or the worlde more. And wee are to know that God vseth to trie vs in those things which we loue, as in this example of *Abraham*; for he loueth not God aright, who thinketh any thing too deare for him. *Whosoever therefore hauing this worlds good, seeth his brother haue neede, and shutteth vp his compassion from him* (whom he ought to relieue for Gods sake) *how dwelleth the love of God in him*, sayth *Iohn. 1. Epist. 3. 17.* Such a one would be far from offering *Isaac* vnto God, that denieth him a small part of his goods. Secondly, hee tryeth thy loue to thy brother: which appeareth to be nothing worth, when thou canst find in thy heart to deny him, beeing thy brother in Christ, yea thy fellow member of Christ, some worldly pelfe which thou mightest spare, to whome Christ Iesus hath not denied his owne heate blood. 3. Yea herein is tryed thy loue to Christ thy Sauour, who esteemeth that giuen or denied to him, which is giuen or denied to his poore members. Couldst thou find in thine heart to deny reliefe

to Iesus Christ if he were in neede? Take heed then how thou deniest it to thy needy brother who is a member of Christ. Remember the excuse which the wicked will make at the day of iudgement, and Christs answer to the same, Matth. 25. 44. 45. For when Christ shall say vnto them, Depart from me you cursed into everlasting fire: for I was an hungred and you gaue me no meat, I was thirstie, and you gaue me no drinke, &c. they shall take exception, and say: Lord when saw we thee an hungred or thirstie, &c. and did not minister vnto thee? But hee shall answer, Verily I say vnto you, in as much as you did not do to one of the least of these, yee did it not to me. Againe, hee trieth thy fidelitie. If God haue appointed thee to bee an Almoner (as euery rich man is Gods Almoner) then art thou no better then a sheefe (for so wouldest thou thinke of thyne Almoner) if thou keepest backe from the poore that which God hath commanded thee to giue them.

The trials of the left hand are crosses both temporall and spirituall. The temporall are afflictions: and afflictions whatsoeuer crosse our desires. And

*Very rich man
goes Almoner*

because afflictions try mens faith, obedience, loue, patience, therefore they are called temptations or trials, *Iames 1. ver. 2, 3. 1. Pet. 1. 7.* Wherefore when we are exercised vnder the crosse, let us thinke that the Lord as he doth fatherly chastice vs for our sinnes, so hee proueth our faith and patience, what we are able to beare for his sake, and willing to suffer at his hands that hath suffered so much for vs; whether wee are willing to forgoe our wordly desires for his sake &c. that so we may be careful to approue our selues to God, that proueth vs. For as *Iames* saith, *Blessed is the man that endureth temptation, or triall for when by tryall hee shall bee found approved, he shall receiue the crowne of life, which the Lord hath promised to them that love him.* Among others which are afflictions let parents which forgoe their children or other friendes, learne by this tryall of *Abraham* how to behaue themselves. For as *Abraham* by the commandment vnderstood the will of God, so may they by the event. And as hee submitted himselfe to the will of God declared in the commandment, so may we.

Iam. 1. 12.

they to his will reuealed in the euent. *god's absolute*
 For if we cannot be content to giue the *is reuealed in*
 Lorde leaue to take them to his mercie *advent.*
 when it pleaseth him to call them; what
 would wee do if the Lord should bid vs
 with our owne hands to kill them, and
 to burne their bodies to ashes, especial-
 ly if they were to vs, as *Isaac* was to *Ab-*
raham? Yea but *Abraham* by reason
 of the promise knew his sonne should
 (if he were killed) bee restored to life:
 and hast not thou a better promise of
 thy sonnes resurrection? *Isaac* if he had
 been killed, he should haue risen to haue
 liued againe, as *Lazarus* did: thy sonne
 shall rise, to die no more. He should haue
 risen with a mortall bodie: thy sonne
 shall rise with an immortall. And what
 though he shall not rise againe so soone,
 in the meane time his soule is with
 God, and therefore in better case then
 if he were still with thee: and his body,
 so otherwise then as seede-graine, is
 committed vnto the earth against the
 great haruest. And what husbandman
 weepeth when he committeth his seede
 to the ground, the common mother of
 all? Yea but his body shall bee re-

because afflictions try mens faith, obedience, loue, patience, therefore they are called temptations or trials, James 1. ver. 2, 3. 1. Pet. 1. 7. Wherefore when we are exercised vnder the crosse, let vs thinke that the Lord as he doth fatherly chastice vs for our sinnes, so hee proueth our faith and patience, what wee are able to beare for his sake, and willing to suffer at his hands that hath suffered so much for vs; whether wee are willing to forgoe our wordly desires for his sake &c. that so we may be careful to approue our selues to God, that proueth vs. For as *James* saith, *Blessed is the man that endureth temptation, or trial* for when by tryall hee shall bee found approved, he shall receiue the crowne of life, which the Lord hath promised to them that loue him. Among others which are afflicted let parents which forgoe their children, or other friendes, learne by this tryall of *Abraham* how to behaue themselves. For as *Abraham* by the commandment vnderstood the will of God, so may they by the event. And as hee submitted himselfe to the will of God declared in the commandment, so may all

Lam. 1. 12.

they to his will reuealed in the euent. *gods absolute*
 For if we cannot be content to giue the *is reuealed in*
 Lorde leaue to take them to his mercie *event.*
 when it pleaseth him to call them; what
 would wee do if the Lord should bid vs
 with our owne hands to kill them, and
 to burne their bodies to ashes, especial-
 ly if they were to vs, as *Isaac* was to *A-*
bram? Yea but *Abraham* by reason
 of the promise knew his sonne should
 (if he were killed) bee restored to life:
 and hast not thou a better promise of
 thy sonnes resurrection? *Isaac* if he had
 been killed, he should haue risen to haue
 liued againe, as *Lazarus* did: thy sonne
 shall rise, to die no more. He should haue
 risen with a mortall bodie: thy sonne
 shall rise with an immortal. And what
 though he shall not rise againe so soone,
 in the meane time his soule is with
 God, and therefore in better case then
 he were still with thee: and his body,
 otherwise then as seede-graine, is
 committed vnto the earth against the
 next haruest. And what husbandman
 repeth when he committeth his seede
 to the ground, the common mother of
 all? Yea but his body shall bee re-

solued into dust. Thou foole, that which thou sowest is not quickened, except it die, and as it were rot in the earth, 1. Cor. 15. vers. 36. And although thy sonnes body be sowed in corruption, yet it shall be raised in incorruption; it is sowed in dishonour, it shall be raised in glorie, vers. 42. 43.

*spirituall crosses
heresies which
are common
in man*

Spiritual crosses are heresies in judgement, and common corruption in manners. In respect of the former the Lord trieth vs, when hee permitteth heresies to spring vp among vs. For as the Apostle saith, 1. Cor. 11. 19. *There must be heresies, euen among vs, which are the true Church of God, that those which are approved among vs might be known.* Therefore the Lord forewarneth the Iewes, that a false prophet should arise amongst them, they shoulde not hearken vnto him, though hee shoulde confirme his doctrine by signes and wonders. For (saith he, Deut. 13. 3.) *the Lord your God proueth you whether you loue the Lord your God with all your heart, and all your strength.* Euen so at this day, the Lord suffereth Poperie, the sinke of heresie and mystrie of iniquitie, to spread, and popes heretickes

heretikes and Idolatours to goe about,
 perswading men to an apostasie from
 Christ to Antichrist, which they call re-
 conciling men to the Pope and Church
 of Rome: but is (as I haue proued else-
 where) the setting vpon men the marke
 of the Beast, wherby they are branded
 vnto destruction: Reuel. 14. 9. 10. But
 this is done for the tryall of the faithfull
 and sounde Christians, and for a iust
 iudgement on the vnfound, vpon whom
 the Lord sendeth efficacie of error and
 strong illusions, that they may beleue
 deluding doctrines of Antichrist, be-
 cause they haue not loued the truth of
 the Gospel, that they might be saued by it.
 But blessed bee God: howsoeuer Anti-
 christ preuaileth in those that doe pe-
 ish, as the Apostle saith: yet the Lorde
 hath prophesied, that it shall not
 be possible, for the false prophets and
 ministers of Antichrist, to subdue either
 totally or finally the elect, Mat. 24. 24.

1. The. 1.
 10. 11. 12.

verse. 10.

And as touching corruptions in man-
 kin, the Lord suffereth the wicked to
 live among the faithfull to trie them,
 1. Cor. 13. 2. And euen in these times (be-
 lieued) the godly live among such a ge-

neration of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or discipline, or ceremonies (As for example, if a Minister diligently preach, or in his preaching seeke to profit rather then to please, remembering the saying of the Apostle; *If I seeke to please men, I am not the seruant of Christ*, Gal. 1. 10. Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) he shal straight way be condemned for a Puritane; and consequently bee lesse fauored then either a carnall Gospeller, or a close Papist. But thus it pleaseth God to trie whether we haue faith or not, and whether wee preferre the applause of vaine men, before the approbation of the great and glorious God. For what saith our saviour to the Iewes, Ioh. 5, 44. *How can you beleewe, seeing you seeke glorie and estimation one from another, and seeke not that glorie which cometh from God alone?* If therefore thou desirest to be approved for a sound Christian, thou must labour

labour to keepe a good conscience, and
approoue thy selfe to God who trieth
the heart: and not onely contemne the
censures of carnall men (whose wiser-
dome is enmitie against God) but also
think thy selfe happy when men speake
mull of thee for righteousness sake, Mat.
5. 11. And these briefly are the trials of
God, whereunto all sorts of men are
subiect, both hypocrites and sounde
Christians.

Hypocrites whome the Lord trieth,
that they shrinking in their tryall and
falling away, their hypocrisie may be
detected. For (beloued) there be ma-
ny which liue in the Church which bee
not of it, and cannot easily be discerned
until triall come: but such men, as they
are sound, and by reason thereof sub-
iect to defection, so when they are tried
they commonly fall away: and they are
suffered to fall, that it might appeare
they were not of vs, as *Iohn* speaketh,
1. Epist. 2. 19. For as the fierie forna-
ce discerneth the drosse from the mettall,
so sanne seuereth the chaffe from the
wheate; so trials put a difference betwixt
hypocrites and sound Christians. It
behoueth

behoueth vs therefore (beloued in the Lord) to lay a good foundation against the day of tryal, to build vpon the rock, to take roote inwardly, and to bring forth fruite outwardly, to haue oyle in our lampes; otherwise, if wee content our selues with the greene leaues of an outwarde profession, neither hauing the roote of faith, nor fruits of loue, wee shall wither when the sunne of temptation ariseth, Luk. 8. 13. If wee build vpon the sand, that is, as our Sauour expoundeth, bee hearers and not doers of his word, when the windes of temptations shall blowe, and surges of trialles shall beate against vs, our building will fall to the ground, Matth. 7. 26. 27. If wee content our selues with the shining lampe of an outward profession, wanting the oile of inward peace, when the Bridegrome commeth, we shall bee shut out.

But the Lord also trieth the faithfull and sound Christians, sometimes to let them see their owne weaknes, that they may bee humbled at the sight thereof, and bee made more circumspect for the time to come. Sometimes to manifest

his

*must not content
selues with the
greene leaues of an
outwarde profession*

his graces in them, both to themselves
and others; but alwayes for their good
in the end, Deut. 8. 16. And therefore he
neuer trieth them aboue their strength,
or at least aboue their profit, but pro-
portioneth his trialles both to their
strength, 1. Cor. 10. 13, and also to their
profit, Hebr. 12. 10. and consequently
the issue of them is alwayes happie and
good: the Lord causing all things (and
not onely his trials) to worke together
for their good which doe loue him,
Rom. 8. 28. And although many times
they are brought to that exigent, as that
their estate seemeth desperate and re-
medilless, yet euen in the nicke when
things are at the worst, the Lorde (who
neuer faileth those which forsake not
him) as it were ἀπὸ μυχῶν & beyond
expectation, giueth deliuerance. As in
this triall of *Abraham*, vers. 10. 11. and
that of *Iob*. And it was well said of *Philo*,
when he pleaded the cause of his natiō,
being brought to a great exigent, be-
fore *Caligula*: It cannot bee but that
Gods aide is neerer, seeing all mans
helpe faileth vs. Seeing then the trials
of the faithfull are profitable and tend
to

*the Lord
beyond
expectation.*

to their good, therefore so many of vs as are sound, are to be so farre from praying against these temptations of triall, as that wee are rather to desire that wee may betryed, Psalm. 139, 23. and to bee glad when wee are, Iam. 1, 2, 3. 1. Peter, verse, 6, 7.

The vse in respect of *Abrahams* approving himselfe is this; that as we professe our selues to be the children of *Abraham* and heires of promise, so wee should shew our selues to be the childre of *Abraham*, in imitating his obedience and his faith; to which ende the Lord hath by *Moses* propounded this worthy example, and by mee expounded the same vnto you. And first our obedience must bee conformable vnto him. I say not that it must be equall. For although wee must striue towards this perfection and neuer content our selues with our growth vntill wee come to our *Quay*, that is, our full growth (which we shall neuer doe whiles wee liue here, because in this life wee are alwayes in our *weoorn* and growing age) yet few may hope to attaine to *Abrahams* pitch. But though wee cannot be equall to match him,

him, yet we must be like, to imitate him in obedience, if wee would be esteemed his children as the faithfull are. For as our Sauour saith, Iohn 8, 35. *If you were the sonnes of Abraham, you would doe the workes of Abraham.*

But thou wilt say, If God did speake to me, and command me any thing, as he did to *Abraham*, I would do as *Abraham* did. I answer, thou art to apply euerie generall commaundement in the worde, as spoken vnto thee: and thou art to make conscience of obeying the same, as if God from heaven did now speake vnto thee. For so the Lord hath propounded his commandments, as that thou canst not doubt but that he hath spoken to thee therein. For doth he not speake vnto thee, when hee saith, *Thou shalt not kill, Thou shalt not steale &c.* Nay, further I professe vnto thee, that as thou hast greater assurance that God speaketh vnto thee in his word, then if an Angell should speake vnto thee from heaven (for the written worde the Apostle calleth *βεβαιότερον λόγον* a more sure word, 2. Peter 1. 19. and if we should trust to extraordinarie reuelations and apparitions

apparitions of Angels, wee should bee subiect to the illusions of Satan, who can transforme himselfe into an Angel of light: so if thou wilt not hearken to the written word of God, to *Moses*, the Prophets, and the Apostles, neither wilt thou belecue or obey though an Angell should come from heauen, or a man should come from the dead, Luk. 16.

Rom. 12. 1.

Well then, when thou hast a commandement from God, do as *Abraham* heeredoth. As for example, God commandeth thee to turne vnto him, to repent thee of thy sinnes, to belecue in Christ, to walke vprightly before him, to sacrifice not thy sonne, but thy selfe, and to offer vp thy soule and thy body, as a holy, liuely and acceptable sacrifice vnto him; which is thy reasonable; that is, spirituall seruice of him. Be carefull to approoue thy obedience as *Abraham* did. What though inconueniences will follow, what though the worlde shall condemne thee, and the wicked flout thee, & the diuell & thine owne flesh set themselves against thee? denie thy selfe as *Abraham* did, and thine owne reason; dispute not of Gods commaundement, but

to obey it, and commit the event to
God. And let thine obedience be not
only absolute & resolute, but also speed-
ily without delay, and constant without
fainting. Worthy is that saying of *Lu-*
ther to bee written in the tables of our
hearts, *Qui habet certum verbum Dei,*
in quacunque vocatione, credat tantum
& audeat, & dabit Deus haud dubie se-
cundos exitus. Whosoever hath the cer-
tain worde of God in any calling, let
him beleue onely and be bold, & God
no doubt will giue prosperous suc-
cesse.

A norly
of / nly or

Now if we would approue our obedi-
ence when God prooueth vs, as *Abra-*
ham did, wee must bee qualified in two
respects as he was. For first, seeing the
Lord vseth to proue vs in such things as
we loue: therefore we are with *Abraham*
to thinke nothing we haue too deare to
be consecrated to God, but we must bee
readie to offer as a spirituall sacrifice, if
God shall require the same, our goods,
our honour, our sonnes and daughters,
our parents, our wiues, our liues, our
selues: for hee that loueth any of these
more then Christ is not worthie of him,
Matth.

De temp.
serm. 72.

Abraham's trial.

Matth. 18, 37, 38. This therefore in a word *Abraham* teacheth vs, as *Augustine* saith, *Vt Deo non prapouamus quod dat Deus*; That we preferre not before God, that which God hath giuen vs.

Secondly, we must (as *Abraham* was) bee resolu'd before hande to obey the commaundements of God, seeme they neuer so vnreasonable vnto vs. For this resolution will make the commaundements easie to vs, which seem hard to others. As indeed the difficulty of Gods cōmandements is to be attributed to the corruptions and contrarie dispositions of men, who haue resolu'd, or at the least inured themselues to doe euill: so that it is as easie for them to abstaine from their accustomed sinnes, as it is for a Blackamoore to change his hue, or a Leopard his spots, Iere. 13, 23. It is easie for a sober and temperat man to abstaine from drunkennesse, a chaste man from whoredome, a religious man from swearing, a milde man from chafing and reuenge; but, bid a drunkard leaue his drunkennes, a whoremaster to forsake his filthinesse, &c. you may as well bid him pull out his eye, or cut off his hand

hard a thing it is for them to mortifie
their earthly members, fornication, vn-
cleannes, &c. Col. 3. 5. But let God say to
an *Abraham* that is resolved to obey him
in all things, Offer thine only sonne vn-
derneath a burnt sacrifice, and hee will
readily doe it. And as we are to follow
*Abraham*s obedience, so must wee imi-
tate his faith, and that in two respects:
first, in beleeuing the promises of God;
secondly, in bringing forth fruites and
walking by loue.

As touching the former, our dutie is
to be resolved before hand with *Abra-
ham*, as to obey the commandements of
God, seeme they neuer so vnreasonable:
to beleue his promises, seeme they
ouer so vncredible.

Thou wilt say, if God did promise me
any thing as he did to *Abraham*, I would
seeme as hee did. The promises were
made to *Abraham* and his seede, that is,
the faithfull who are the sonnes of *A-
braham* and the heires of promise. And
although the promises be generally pro-
pounded in the word, yet art thou
particularly to apply them to thy selfe
spoken to thee. For being generall

G

they

they include all
themselves
infidelitie.

Nom. 22.8

9.

ioh. 3. 14. 15.

16.

they include all, that exclude not themselves by infidelitie: only bring the condition of the promise which is faith, and thou art safe. For doth not the Lorde promise, whosoever beleeueth in Christ hath remission of sinne, shall rise to glorie, shall be saued? even as the Israchites had a promise, that if, when they were stung with the fire Serpents, they did lift vp their eyes to the brazen Serpent, they should bee healed. Resolue then to lift vp the eye of faith to him that was figured by the brazen Serpent, to beleue in Christ, labour to lay hold vpon him by faith, strue against thine owne infidelitie and doubting: assure thy selfe, if thou beleuest, that thou art iustified, and shalt bee saued. Let not the sense of thine owne weakenes, or the conscience of thine owne vnworthines, or any thing else, wring from thee thy stedfast faith in Christ: but beleue against sense and reason, and hope against hope as *Abraham* did. This is the promise of God; Beleue in Christ and thou shalt be saued. Indeede it pleaseth God many times so to trie his seruants, for the exercise of their faith,

Mar. 16. 16.

that their triall seemeth to oppugne his promises. But yet notwithstanding the promises are firmly to be beleueed, and we are to bee perswaded, that when any thing doth happen vnto vs contrary to the promise, and the Lord shewes himselfe vnto vs otherwise then the promise soundeth (as our Saviour shewed himselfe to the woman which was a Cananite, Matth. 15. 26. 28.) that is but a triall, whereby the Lord, howeuer hee exerciseth vs for a time, will yet doe vs good in the end, Deut. 8. 16. and therefore wee are not to let goe our hold, or suffer the promise, which is our life and stay, to be wrested out of our hands. Rather let vs imitate *Abrahams* faith in this place, who when hee was commaunded to kill his sonne, in whose faith hee had many promises, yeelded indeed to the commandement, and yet held him to the promise. Though *Isaac* was consumed to ashes, yet shall the promise of God concerning his seede bee performed. So *Iob* when he was so grievously afflicted, as that in his own sense, and opinion of others, he seemed to bee without Gods fauour, yet (saith hee)

*Luther in
Gen. 22.*

Gen. 22. 15.

though hee kill me I will beleue in him. In like sort, when as God promiseth life to all that beleue, & yet we die: wee must beleue that although wee die, yet wee shall liue, Ioh. 11. 25. In a word, we must learne by *Abrahams* example, to giue credite to the truth and power of God, rather then to our owne sense and reason. For he is true, and therefore while he is omnipotent, and therefore can performe his promise.

Gen. 22. 18.

Secondly, our faith must be fruitful, as *Abrahams* was, and wee are to manifest it by good workes, that the Lord may say of vs, as hee did heere of *Abraham*, *Now I know that thou fearest God*, &c. For although good workes do not concur with faith to the acte of iustification, any cause thereof: yet they concur to the subiect, that is, the partie iustified as necessarie fruites of his faith, and testimonies of his iustification. And therefore *Abraham* although he were iustified before God, by faith without workes, as *Paul* sayth, that is, absolved from sinnes and accepted as righteous while he liue; yet, he was iustified not only in this sense by faith, but in another sense

stis, declared to be iust by works, as
 their faith. But to this purpose most
 effectuall is Saint James his argument in
 the second chap. By such a faith as *Ab-*
raham was iustified, must we be iusti-
 fied: but *Abraham* was iustified by such
 faith as brought forth good works (as
 appeareth by this example) and was not
 idle or dead faith: and therefore that
 faith whereby we must be iustified must
 bring forth good fruits, or else it is not a
 lively & a true, but a dead and counter-
 feite faith, by which no man can be iusti-
 fied. For howsoever faith alone doth iu-
 stifie, because it alone doth apprehend
 the righteousness of Christ, whereby
 wee are iustified, and not loue, or any o-
 ther grace: yet that faith which is alone
 doth not iustifie, because it is not a true
 faith. For even as, the bodie without
 spirit or breath, is iudged to be dead: so
 faith which is without workes is dead. *lam. 2, 26.*
 And to conclude, howsoever the pro-
 mise of saluation is made to faith, yet the
 sentence of saluation shall be pronoun-
 ced according to our workes: and ther-
 fore let vs bee carefull as *Abraham* was
 to shew our faith by our workes. For,
 good

Mat. 23-34

good workes are as it were the evidence
according to which the Lord will iudge
of our faith : insomuch that where hee
findeth none, hee will say, *Depart from
me you cursed into everlasting fire :* And
where hee findeth workes giuing evi-
dence to our faith, he will say, *Come ye
blessed of my father, inherit the kingdom
which is prepared for you from the founda-
tion of the world.* To which kingdome let
vs beseech him to bring vs, who hath so
dearly purchased it for vs, even Christ
Jesus the righteous : so whome with
the Father and the holy Ghost
we all praise and glory
both now and
evermore

Amen

FINIS

For the Lord is
willing to be heard : to
which is without
workes is dead.
howsoever the
workes shall be
according to our
workes shall be
according to our
workes shall be
according to our
workes shall be

VV E D D I N G

SERMON PREA- CHED AT BENTLEY

in Darby-shire, vpon Michael-
masse day last past Anno
Domini. 1607.

WHEREIN IS SET FORTH
the Bond and Preservation.

- 1 The spirituall coniuention betwixt God and man.
- 2 The Corporall marriage betwixt man and
woman.
- 3 The neighbourly societie betwixt man and man.

By R. ABBOT Doctor of Diuinitie.



Printed at London by N. O. for Roger Iack-
son dwelling in Fleetstreet nere to the
great Conduit. 1608.